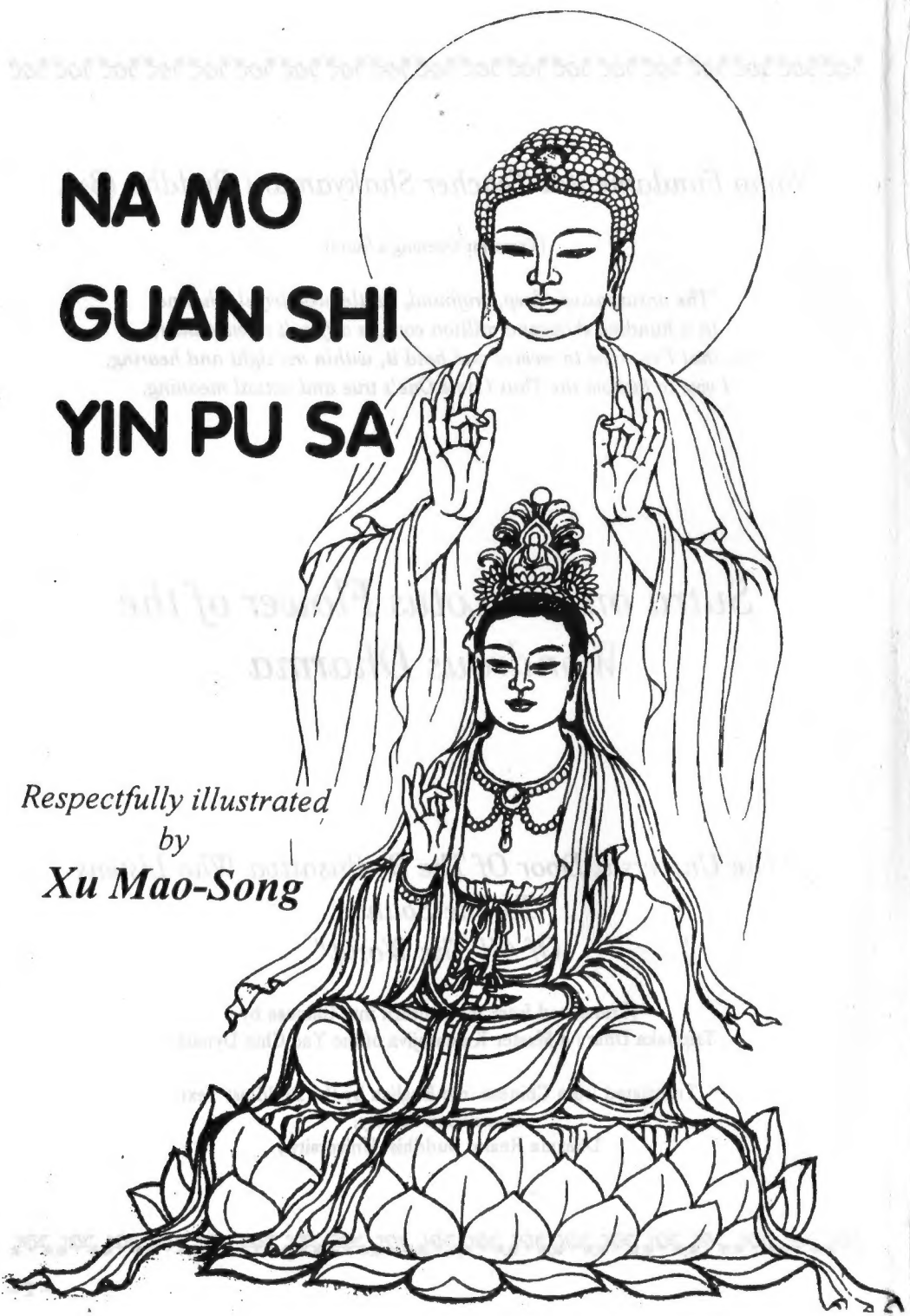
Namo Guan Shi Yin Pu Sa

In Drawing

respectfully illustrated by Xu Mao Song

南無观世音菩萨画传（英文版）

NA MO GUAN SHI YIN PU SA



Respectfully illustrated
by
Xu Mao-Song

Namo Fundamental Teacher Shakyamuni Buddha (3x).

(Verse for Opening a Sutra)

"The unsurpassed, deep, profound, subtle, wonderful Dharma,
In a hundred thousand million eons, is difficult to encounter;
Now that I've come to receive and hold it, within my sight and hearing,
I vow to fathom the Thus Come One's true and actual meaning.

Sutra on the Lotus Flower of the Wondrous Dharma

"The Universal Door Of The Bodhisattva Who Listens To The Sounds Of All The World"

(Translated from the Sanskrit into Chinese by
Tripitaka Dharma Master Kumarajiva of the Yao Chin Dynasty.

Translated from Chinese into English by the Buddhist Text
Translation Society,
Dharma Realm Buddhist University.)

"THE UNIVERSAL DOOR OF THE BODHISATTVA WHO LISTENS TO THE SOUNDS OF ALL THE WORLD"

At that time, Bodhisattva Infinite Resolve rose from his seat, bared his right shoulder, joined his palms, and facing the Buddha, said, "O World Honored One, how did Gwan Shr Yin Bodhisattva get the name Gwan Shr Yin?"

The Buddha answered Bodhisattva Infinite Resolve,

"Good Man, if all the countless hundreds of thousands of millions of living beings tormented by misery and pain hear of Gwan Shr Yin Bodhisattva, and with all their hearts invoke his name, Gwan Shr Yin Bodhisattva will immediately respond to their prayers and set them free.

If those who hold the name of Gwan Shr Yin Bodhisattva should fall into a great fire, the fire will not burn them, because of Gwan Shr Yin Bodhisattva's 7 awesome spiritual power. If they are being tossed about in deep and treacherous waters and call his name, they will quickly reach the shallows.

Hundreds of thousand of myriads of millions of men in search of gold, silver, lapis lazuli, moonstones, and carnelian, coral, amber, pearls, and other precious teasures, may run afoul of violent squalls, that blow their ships to the lands of Rakshashas.

But if one man among them calls the name of Gwan Shr Yin Bodhisattva, then the entire group will all be saved from the throes of the Rakshashas. For this reason he is called "The Enlightened One Who Listens to the Sounds of All the World."

If someone facing deadly harm recites Gwan Shr Yin Bodhisattva's name, the weapons of the assailants will break apart and he will get away.

Even if the entire three-fold, great, thousand-world system were teeming with Yakshas and Rakshashas bent on vexing men, when the evil demons hear the name of Gwan Shr Yin Bodhisattva called out by these men, they will not be able to see them with their wicked eyes, much less do them in!

If there is a person, whether innocent or guilty, who is locked in stocks or shackled by ropes and chains, his fetters will snap and fall away, letting him go free as soon as he invokes Gwan Shr Yin Bodhisattva's name.

Suppose vicious thieves in legions that could fill a three-fold, great, thousand-world system infest a perilous road along which a merchant chief guides a traders' caravan laden with precious jewels. If one man among them proclaims: "Good Men, do not be afaid! With all your hearts invoke the name of Gwan Shr Yin Bodhisattva, the Enlightened One Who Gives Courage to All Beings! If we beseech this Bodhisattva, we will surely escape these thieves".

Upon hearing this exhortation, if all the traders in unison cry out, 'Namo Gwan Shr Yin Bodhisattva!' By virtue of calling out Gwan Shr Yin's name, they will immediately go free.

Infinite Resolve! How imposing is the awesome spiritual power of the Great Bodhisattva Who Listens to the Sounds of All the World!

If any living being with weighty desires can constantly revere and keep in mind Gwan Shr Yin Bodhisattva, his passions will subside. If someone with much anger can constantly revere and keep in mind Gwan Shr Yin Bodhisattva, then his anger will subside. If someone dull and foolish can constantly revere and keep in mind Gwan Shr Yin Bodhisattva, he will leave stupidity behind.

Infinite Resolve! The Bodhisattva Who Listens to the Sounds of All the World, with his magnificent spiritual power, confers such abundant benefits as these. And so, living beings should always keep him in their hearts and hold his name in mind.

If women seeking sons bow to and make offerings to the Bodhisattva Gwan Shr Yin, they will give birth to sons happy, virtuous, and wise. If instead, they wish for daughters, they will bear gifted daughters with deep-rooted, wholesome characters, beloved and respected by all.

Infinite Resolve! Such is the power of the Bodhisattva Who Listens to the Sounds of All the World. Any living being who worships and makes offerings to Gwan Shr Yin Bodhisattva will never take a loss.

Therefore, every single living being should hold Gwan Shr Yin Bodhisattva's name in mind. Infinite Resolve! Suppose someone held the names of Bodhisattvas to the number of grains of sand in sixty-two million Ganges Rivers, and for this person's entire life, made offerings to them all of food and drink, clothes, bedding, and medicine. What is your opinion? Would the merit and virtue accrued by that good man or woman be abundant?"

Infinite Resolve replied, "Extremely abundant, World Honored One, very great indeed!"

The Buddha said, "Yet if someone else held the name of Gwan Shr Yin Bodhisattva, bowed and made an offering but one time, the blessings of these two people would be identical, the same in every way, and would endure for quadrillions of aeons.

Infinite Resolve! Holding the name of Gwan Shr Yin Bodhisattva brings blessings and benefits as limitless and boundless as these."

Again, the Bodhisattva Infinite Resolve asked the Boddha, "World Honored One, how does Gwan Shr Yin Bodhisattva wander in this Saha World? How does he speak Dharma for living beings, and what manner of resourcefulness does he command?"

The Buddha answered Bodhisattva Infinite Resolve, "If there is a living being in some country who can be liberated by a Buddha, Gwan Shr Yin Bodhisattva appears as a Buddha and teaches him the Dharma. If someone can be liberated by a Pratyeka Buddha, he appears as a Pratyeka Buddha and teaches him the Dharma. If someone can be liberated by a Sound-hearer, he appears as Sound-hearer and teaches him the Dharma. If someone can be liberated by a Brahma-heaven King, he appears as a Brahma-heaven King and teaches him the Dharma.

If someone can be liberated by Shakra, he appears as Shakra and teaches him the Dharma. If someone can be liberated by the God of Comfort, he appears as the God of Comfort and teaches him the Dharma. If someone can be liberated by a mighty General of the Gods, he appears as a mighty General of the Gods and teaches him the Dharma. If someone can be liberated by the God Vaisravana, he appears as Vaisravana and teaches him the Dharma.

If someone can be liberated by a minor king, he appears as a minor king and teaches him the Dharma. If someone can be liberated by an elder, he appears as an elder and teaches him the Dharma. If someone can be liberated by a lay-person, he appears as a lay-person and teaches him the Dharma. If someone can be liberated by a minister of state, he appears as a minister of state and teaches him the Dharma.

If someone can be liberated by a Brahman, he appears as a Brahman and teaches him the Dharma. If someone can be liberated by a monk or nun, a layman or a laywoman, he appears as a monk or nun, a layman or laywoman and teaches him the Dharma. If someone can be liberated by the wife of an elder, layman, minister of state, or Brahman, he appears as a wife and teaches him the Dharma.

If someone can be liberated by a lad or maiden, he appears as a lad or maiden and teaches him the Dharma. If someone can be liberated by a god, dragon, yaksha, or gandharva, an asura, garuda, kinnara, or mahoraga, a human, nonhuman, and so forth, he appears accordingly and teaches him the Dharma. And if someone can be liberated by a Vajra-wielding Spirit, he appears as a Vajra-wielding Spirit and teaches him the Dharma.

Infinite Resolve! Such are the meritorious deeds done by Gwan Shr Yin, the Bodhisattva who roams throughout the world and appears in various forms to rescue living beings. Therefore you should all wholeheartedly make offerings to the Bdohisattva Who Listens to the Sounds of All the World.

In times of terror, crisis, and trouble, the Great Bodhisattva Gwan Shr Yin can bestow courage and dispel all fears. Therefore, all throughout the Saha World we call him Giver of Courage.

The Bodhisattva Infinite Resolve said to the Buddha, "World Honored One, I will now make an offering to the Bodhisattva Gwan Shr Yin."

And so saying, he removed his rosary of pearls, worth hundreds of thousands of taels of gold and presented it to the Bodhisattva with these words: " O Humane One, please accept my offering of Dharma, this rosary of precious pearls."

But Gwan Shr Yin Bodhisattva would not accept the pearls. Infinite Resolve once more entreated Gwan Shr Yin,

"O Humane One, out of pity for us, please receive the rosary."

Then the Buddha said to Gwan Shr Yin, "Out of compassion for Infinite Resolve and the Four Assemblies, for the gods, dragons, yakshas, gandharvas, asuras, garudas, kinnaras, mahoragas, humans, and nonhuman beings accept the rosary".

Then Gwan Shr Yin Bodhisattva, out of pity for the Four Assemblies, for the gods, dragons, humans, non humans, and the rest, accepted the rosary and divided it into two parts. One strand he offered to Shakyamuni Buddha, the other to the stupa of the Buddha Many Jewels.

Infinite Resolve! With such sovereign spiritual powers does the Bodhisattva Gwan Shr Yin traverse the Saha World. Then the Bodhisattva Infinite Resolve put his questions into verses and asked them once again;

"Oh World Honored One,
Complete with Wondrous Hallmarks,
Several questions I would ask again.
How did this disciple of the Buddha,
Earn the name Gwan Shr Yin"

Then the World Honored One, his every feature full, answered in melodious verse to Infinite Resolve:

Come listen and I'll tell you Gwan Yin's story
How deftly he responds to every side;
Spanning ages past the ken of numbers,
With oceanic vows both deep and wide.

Serving ancient Buddhas, several billions,
His pure and lofty vows in brief I'll tell.
Whoever sees his face or learns about him,
Who can hold this Bodhisattva's name,
Will leave behind the sorrows of existence,
And so this cultivation's not in vain!

Should you be pushed into a raging fire,
By enemies so harmful, mean, and cruel,
Evoke the strength of Gwan Yin Bodhisattva
The blaze will turn into a limpid pool.

If cast adrift upon the mighty ocean,
Where dragons, ghosts, and sharks in turn surround,
Evoke the strength of Gwan Yin Bodhisattva,
You'll float atop the waves and will not drown.

Suppose an evil person pushed you headlong,
From atop the peak called Wondrous Tall,
Evoke the strength of Gwan Yin Bodhisattva,
And like the sun in space you will not fall.

Perhaps you tumble down from Vajra Mountain,
Fleeing wicked ruffians who pursue,
Evoke the strength of Gwan Yin Bodhisattva,
And not the slightest harm will come to you.

Surround by a mob of heartless bandits,
Their weapons drawn, with murder on their minds,
Evoke the Strength of Gwan Yin Bodhisattva,
Their evil hearts will soften and turn kind.

If you are on the verge of execution,
Sentenced by the State, condemned to die,
Evoke the strength of Gwan Yin Bodhisattva,
The sword will break to pieces just in time.

If bound and chained, restrained by ropes and shackles,
With hands and feet confined in stocks and gyves,
Evoke the strength of Gwan Yin Bodhisattva,
The fetters by themselves will fall aside.

Hexes, poison, magic spells, and voodoo,
Cast by those who plot to do you in,
Return to curse the sorceror who sent them,
When you invoke the power of Gwan Shr Yin.

If you meet with evil Rakshashas,
Lethal dragons, ghosts, and vicious beasts,
Evoke the strength of Gwan Shr Yin Bodhisattva,
None will dare to harm you in the least.

Circle round and trapped by savage creatures,
With razor fangs and claws that terrify,
Evoke the strength of Gwan Yin Bodhisattva,
And they will quickly flee to every side.

Facing vipers, scorpions, and pythons,
Belching poisons, fumes, and scorching flames,
Evoke the strength of Gwan Yin Bodhisattva,
They'll shrink and turn away before his name.

When thunder-clouds explode and lightning crackles,
Dumping sleet, and hail, and heavy rains,
Evoke the strength of Gwan Yin Bodhisattva,
The skies will clear, the storms will drift away.

Living beings harassed and vexed, and troubled,
By countless sorrows, burdened without cease,
This Bodhisattva's wondrous wisdom-power.
Can help the suffering world obtain relief.

Perfect and complete in psychic power,
Widely versed in wisdom's subtle skills,
In lands throughout the ten directions,
The Bodhisattva manifests at will.

The agony amid the Evil Pathways,
The torments of the ghosts, the beasts, the hells,
The pains of birth, the aged, sick, and dying,
The Bodhisattva gradually dispels.

O Thou of true regard, of pure regard,
Regard far-reaching, wise, and truly great,
Thy loving-kindness, sympathy, and deep regard,
I vow to ever laud and venerate.

Your wisdom-sun can break apart the darkness,
Immaculate, your virgin light unfurls,
To quell disasters, winds, and storms, and fires,
A universal light for all the world.

Wellspring of compassion, precepts' thunder,
Your wondrous cloud of kindness covers all.
Extinguishing the fires of life's afflictions,
As the rain of sweet-dew Dharma falls.

In trials, suits, and civil confrontations,
When fear runs high, when warring armies near,
Evoke the strength of Gwan Yin Bodhisattva,
Vengeance and bad feelings disappear.

Fine and wondrous sound: Gwan Shr Yin!
Brahma-sound, steady as the tides.
A name transcending every worldly sound,
Gwan Yin! Stay forever in my mind.

Let not a single doubt arise to haunt us,
For Gwan Yin Bodhisattva, Holy Sage,
Amid life's troubles, and the pains of dying,
Will ever be our refuge, and our aid.

O Holy One! Replete with every virtue,
Your kindly gaze beholds all living beings.
A boundless sea you are, of every blessing.
So let us bow to offer our esteem!"

Then Bodhisattva, Guardian of the Earth arose from his seat, went before the Buddha and proclaimed, "O! World Honored One, living beings must have abundant merit and virtue to hear this chapter on Gwan Shr Yin Bodhisattva's sovereign deeds, and how he universally responds with his spiritual power."

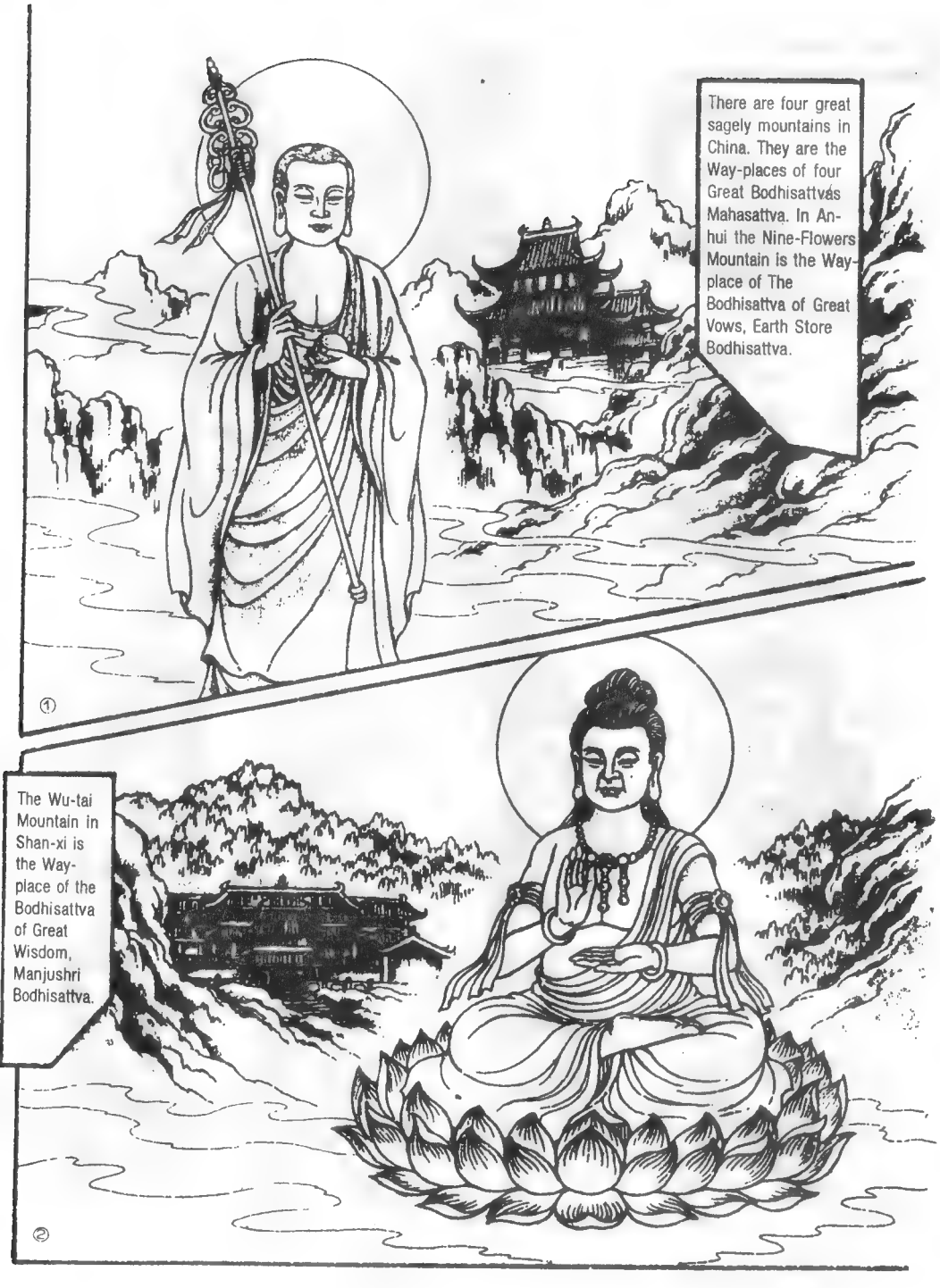
And while the Buddha spoke this Universal Door Chapter, eighty-four thousand living beings from among the assembly set their minds on achieving Anuttara-samyak-sambodhi!

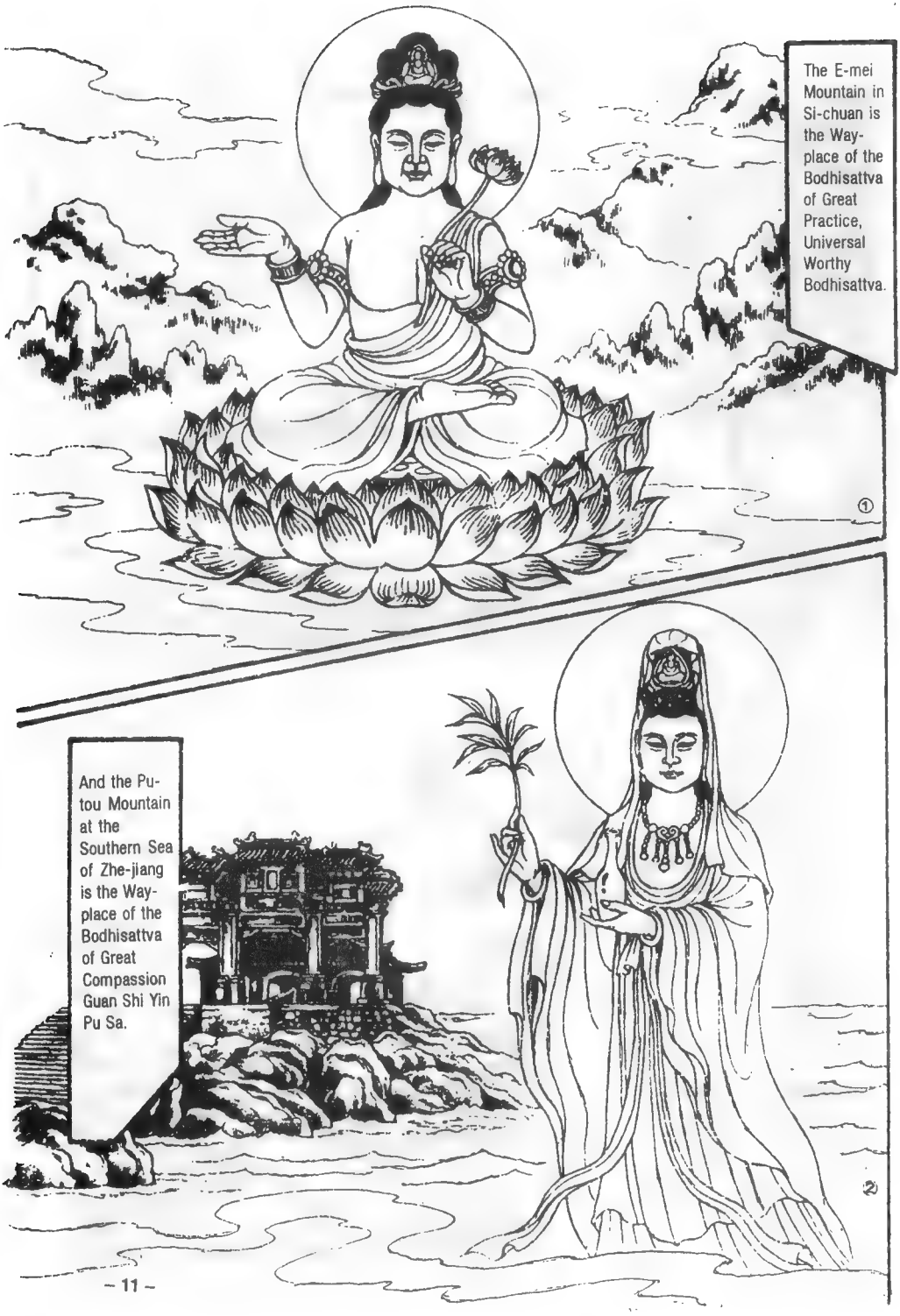
(Recite the Great Compassion Mantra (3x or 7x)

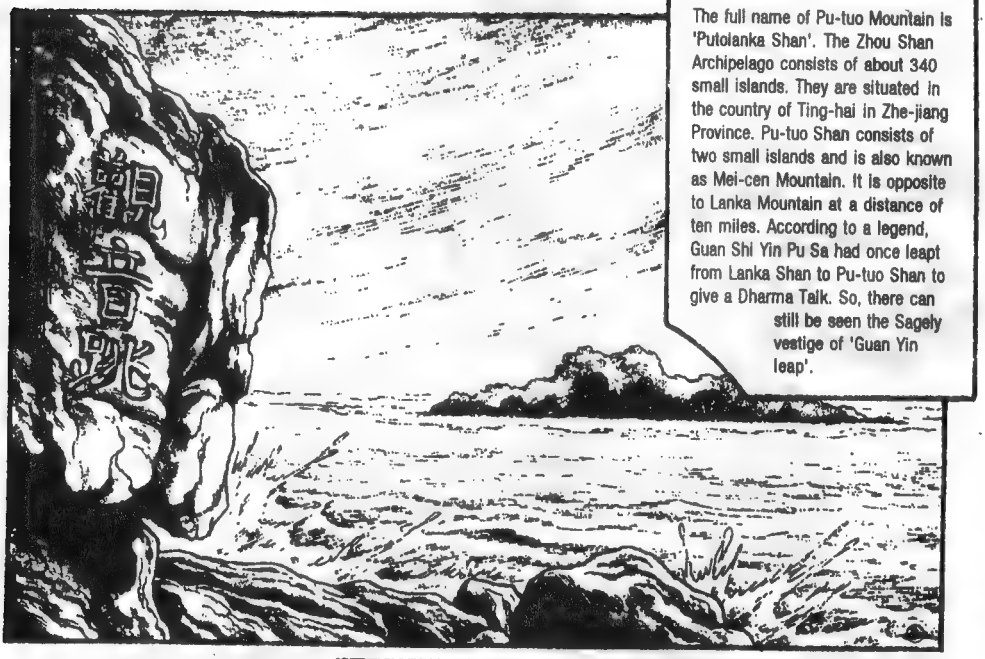
Namo He La Da Nwo.

Dwo La Ye Ye ...

An Introduction of Important Characters


There are four great sagely mountains in China. They are the Way-places of four Great Bodhisattvás Mahasattva. In An-hui the Nine-Flowers Mountain is the Way-place of The Bodhisattva of Great Vows, Earth Store Bodhisattva.
①
The Wu-tai Mountain in Shan-xi is the Way-place of the Bodhisattva of Great Wisdom, Manjushri Bodhisattva.
②

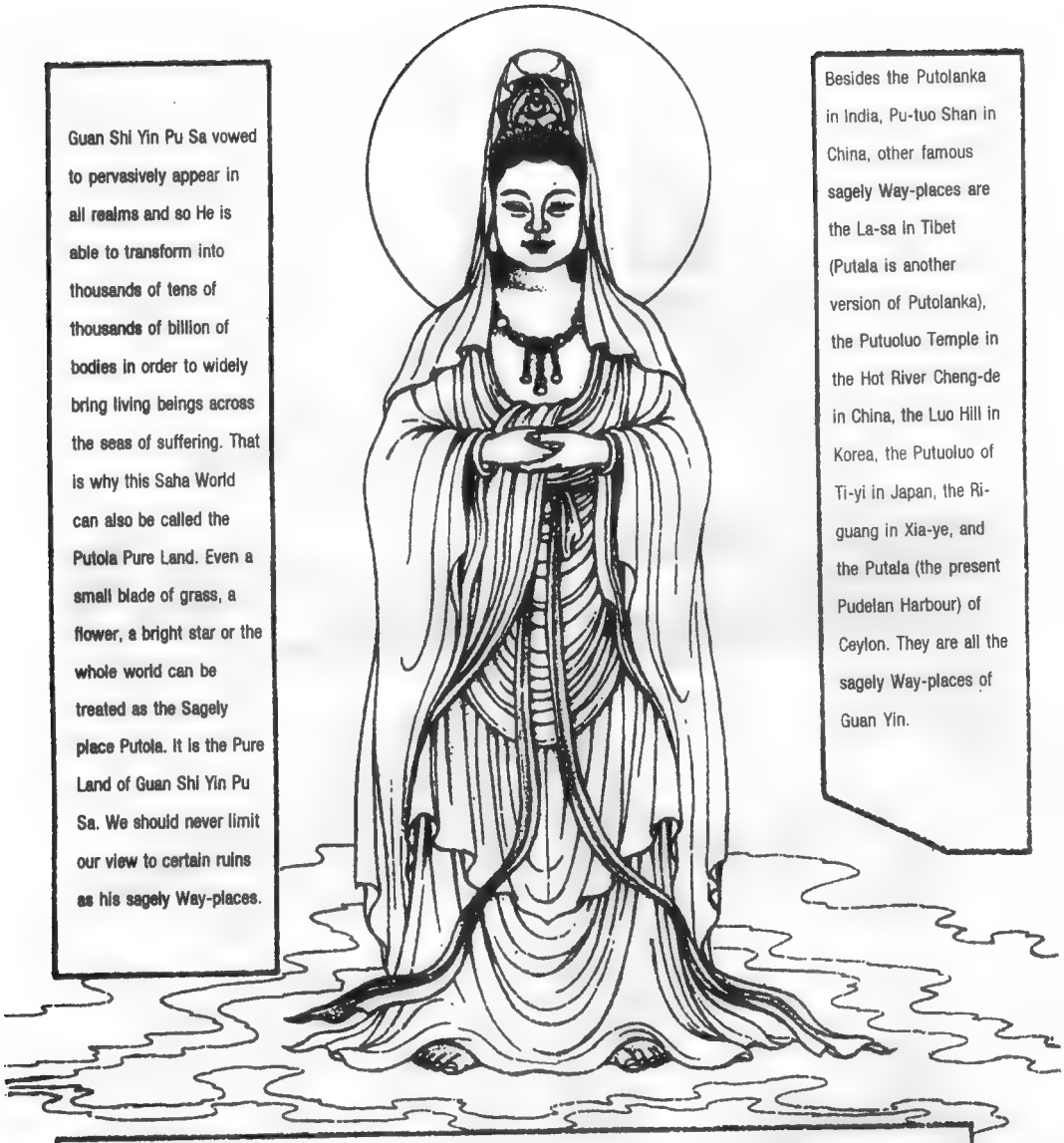

The E-mei Mountain in Si-chuan is the Way-place of the Bodhisattva of Great Practice, Universal Worthy Bodhisattva.
①
And the Pu-tou Mountain at the Southern Sea of Zhe-jiang is the Way-place of the Bodhisattva of Great Compassion Guan Shi Yin Pu Sa.
②



The full name of Pu-tuo Mountain is 'Putolanka Shan'. The Zhou Shan Archipelago consists of about 340 small islands. They are situated in the country of Ting-hai in Zhe-jiang Province. Pu-tuo Shan consists of two small islands and is also known as Mei-cen Mountain. It is opposite to Lanka Mountain at a distance of ten miles. According to a legend, Guan Shi Yin Pu Sa had once leapt from Lanka Shan to Pu-tuo Shan to give a Dharma Talk. So, there can still be seen the Sagely vestige of 'Guan Yin leap'.

In fact, Putolanka was a direct translation from the Indian version. It is a small island at Southern Indian Sea. There are many small and fragrant white flower trees on the hill, so it is also known as 'The beautiful small white flowers' or 'The hill of small flowers'. In the Flower Adornment Sutra, it was stated, "Good men, there is a hill which is known as Putolanka in the South. The Bodhisattva Who Contemplates At Ease is dwelling there." According to the mind of Great Compassion Dharani Sutra, it was stated, "At one time, Sakyamuni Buddha went to the Palace at Putolanka Mountain. The way-place is well adorned." According to the records of all kinds of Sutra, Putolanka is situated at the beach of Southern Sea of India. It had been a Way place of Guan Shi Yin Pu Sa even before Sakyamuni Buddha came to transform living beings.

Guan Shi Yin Pu Sa vowed to pervasively appear in all realms and so He is able to transform into thousands of tens of thousands of billion of bodies in order to widely bring living beings across the seas of suffering. That is why this Saha World can also be called the Putola Pure Land. Even a small blade of grass, a flower, a bright star or the whole world can be treated as the Sagely place Putola. It is the Pure Land of Guan Shi Yin Pu Sa. We should never limit our view to certain ruins as his sagely Way-places.

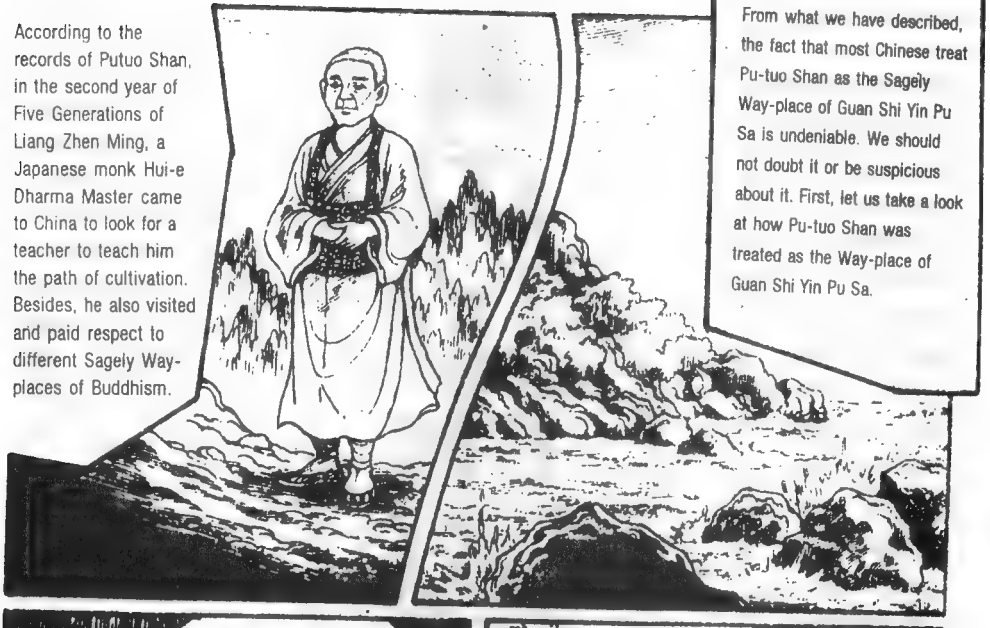


Besides the Putolanka in India, Pu-tuo Shan in China, other famous sagely Way-places are the La-sa in Tibet (Putala is another version of Putolanka), the Putuoluo Temple in the Hot River Cheng-de in China, the Luo Hill in Korea, the Putuoluo of Ti-yi in Japan, the Ri-guang in Xia-ye, and the Putala (the present Pudelan Harbour) of Ceylon. They are all the sagely Way-places of Guan Yin.

According to the Flower Adornment Sutra, the Way-places of Guan Shi Yin Pu Sa are mostly located in beautiful countryside. So we should follow the teaching, to leave the busy city life once in a while and visit the High Sanghana and Worthy Beings who dwell in the remote Way-places, just as if we are going to Putola Hill and listen carefully to their advice. We should try to purify our minds and practise the teaching sincerely. Then we may awaken to the perfection of the penetration of the roots of our ears. And finally may we become a living Guan Shi Yin Pu Sa to save all sufferings and disaster. May all living beings attain their Buddha Nature and lead the path to bright illumination. This is also the aim for publishing this book.

According to the records of Putuo Shan, in the second year of Five Generations of Liang Zhen Ming, a Japanese monk Hui-e Dharma Master came to China to look for a teacher to teach him the path of cultivation. Besides, he also visited and paid respect to different Sagely Way-places of Buddhism.

From what we have described, the fact that most Chinese treat Pu-tuo Shan as the Sagely Way-place of Guan Shi Yin Pu Sa is undeniable. We should not doubt it or be suspicious about it. First, let us take a look at how Pu-tuo Shan was treated as the Way-place of Guan Shi Yin Pu Sa.



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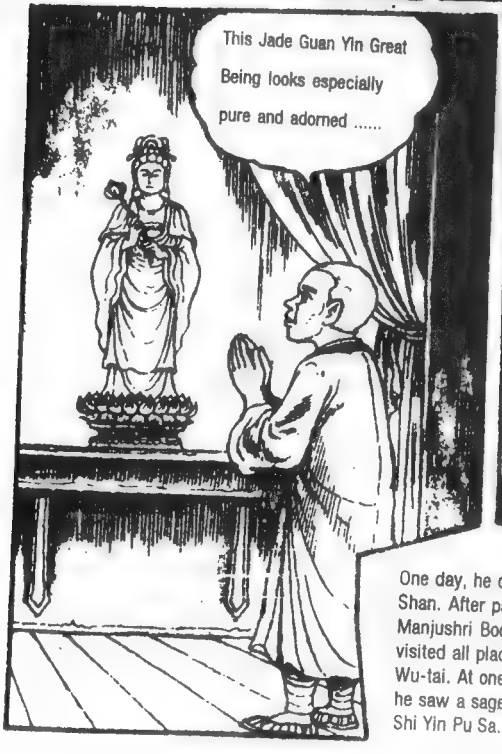
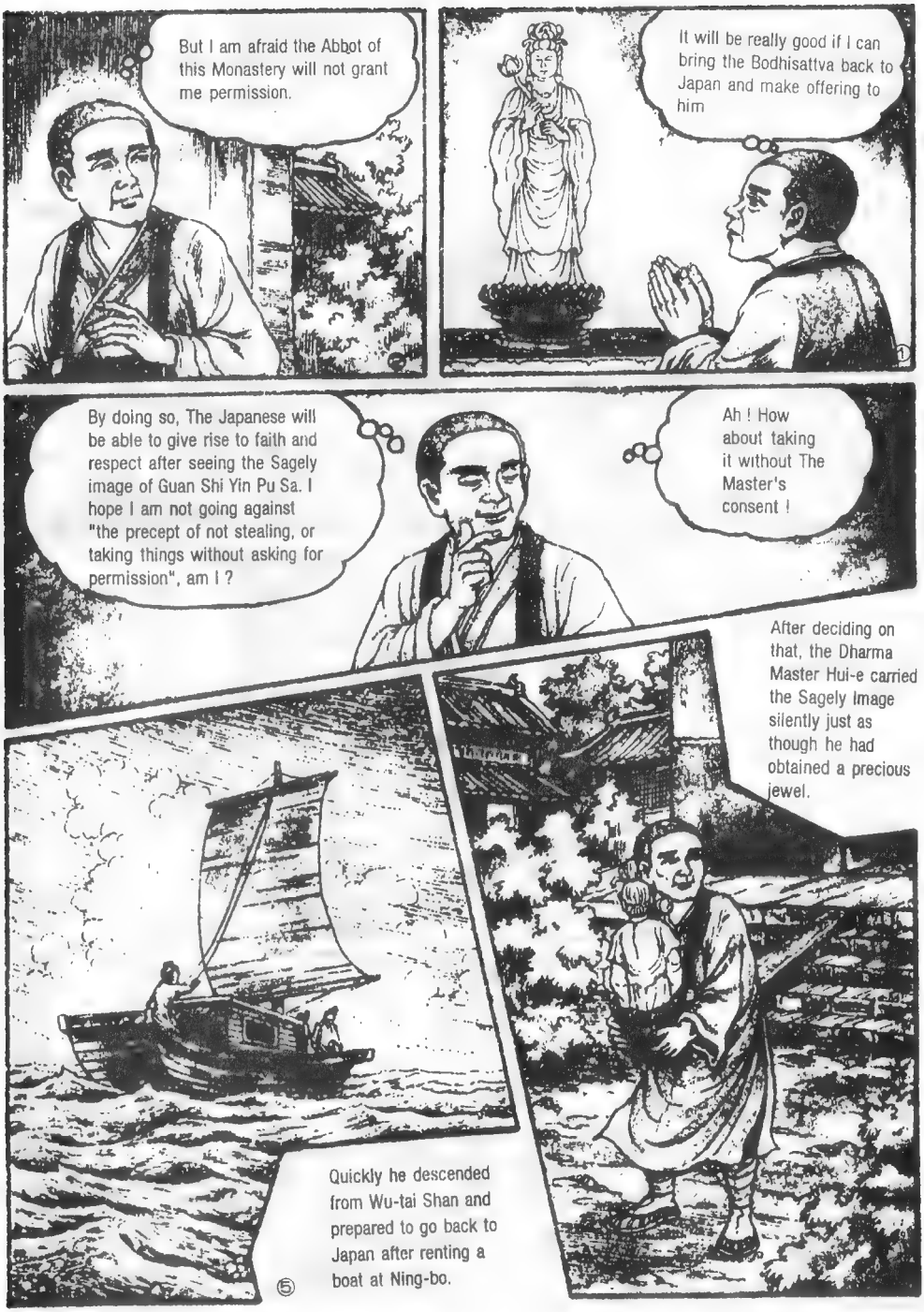


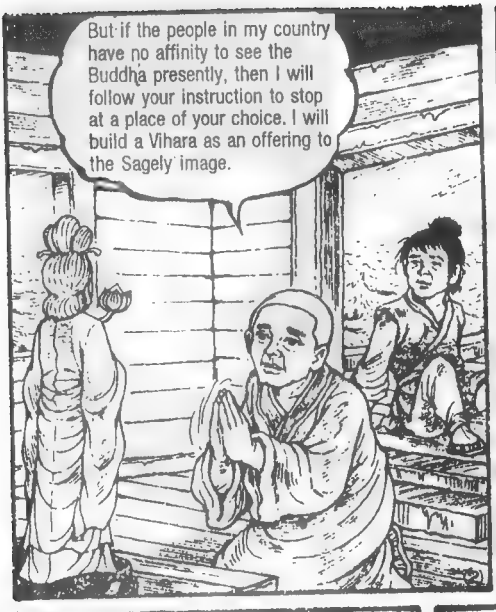
One day, he came to Wu-tai Shan. After paying respect to Manjushri Bodhisattva, he also visited all places of interest in Wu-tai. At one of the temples, he saw a sagely image of Guan Shi Yin Pu Sa.

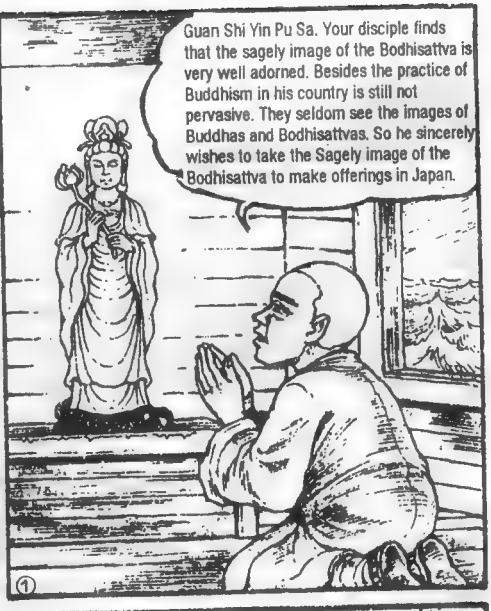
④

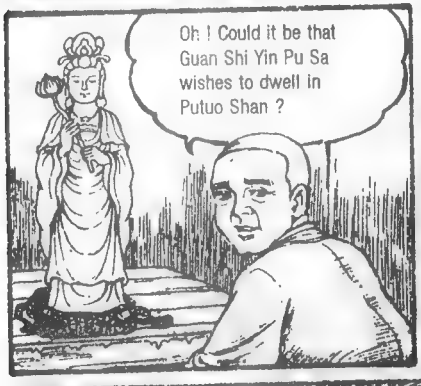

But I am afraid the Abbot of this Monastery will not grant me permission.
It will be really good if I can bring the Bodhisattva back to Japan and make offering to him
①
By doing so, The Japanese will be able to give rise to faith and respect after seeing the Sagely image of Guan Shi Yin Pu Sa. I hope I am not going against "the precept of not stealing, or taking things without asking for permission", am I ?
Ah ! How about taking it without The Master's consent !
After deciding on that, the Dharma Master Hui-e carried the Sagely image silently just as though he had obtained a precious jewel.
Quickly he descended from Wu-tai Shan and prepared to go back to Japan after renting a boat at Ning-bo.
⑤

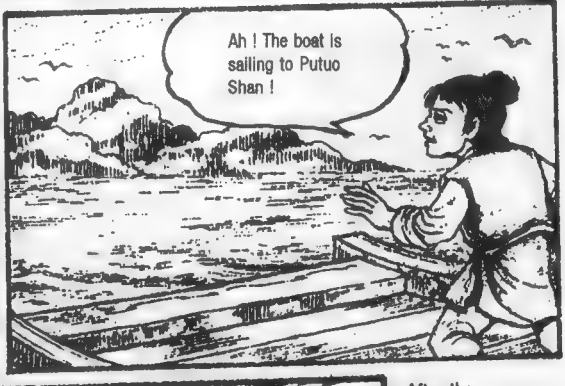
According to another legend, suddenly the sea surface was fully covered with iron lotuses which hindered the passage of the boat.
When the boat arrived near Zhou Shan Archipelago in Zhe-jiang, at a place known as Sin-luo Reef, suddenly there appeared great waves which looked like lotuses. The waves surrounded the boat and it was forced to rotate at the same spot.
①
There is a sudden storm. Even the sail is not working. I too do not know what is happening now !
"Captain, what is going on now ? The boat is tossing so violently."
②
It is Pu-tuo Shan.
Did we knock into the reef ? Looks like an island is in front of us. What is the name of this place ?

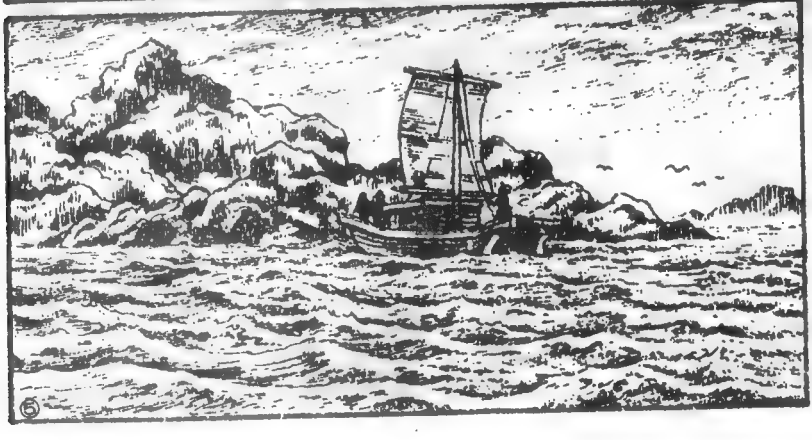
The boat tossed around near Pu-tuo Shan for three days and three nights but still could not get across the ocean of lotuses.
①
I see .....
Great Master ! If we were to go around like this continuouly, we would soon die of hunger in the sea.
If that is the case, I had better repent my wrong deeds before the Bodhisattva.
Could it be the punishment of The Buddha as I have taken the Sagely image of the Bodhisattva without permission ?


But if the people in my country have no affinity to see the Buddha presently, then I will follow your instruction to stop at a place of your choice. I will build a Vihara as an offering to the Sagely image.


Guan Shi Yin Pu Sa. Your disciple finds that the sagely image of the Bodhisattva is very well adorned. Besides the practice of Buddhism in his country is still not pervasive. They seldom see the images of Buddhas and Bodhisattvas. So he sincerely wishes to take the Sagely image of the Bodhisattva to make offerings in Japan.
①







After the Dharma Master Hui-e had finished praying to the Bodhisattva, the boat sailed smoothly to Putuo Shan and stopped beside the Chao Yin Cave.

People who live here must have planted great blessings, virtues and good roots. Only then can they have the opportunity to witness the revalations and transformations of Guan Shi Yin Pu Sa on this hill !

Oh ! The Bodhisattva wishes to remain on this remote island. Then this desolate hill must have great affinity with the Bodhisattva.

At that time, Pu-tuo Shan was still a deserted island, with only a few fishermen's huts. After going up the island, Hui-e Master finally managed to find a small hut beside a hill near to Chao-Yin Cave. It belonged to the fishermen, Zhang, who was greatly moved after listening to the Master's explanation.

Guan Yin who carries a Lotus.

So the fisherman Zhang generously donated his thatched hut and built a temple as an offering to the Bodhisattva. He also invited Hui-e Master to be the Abbot of the Guan Yin Temple. It was then known as the 'Not Going Guan Yin Temple'. (It means that Guan Shi Yin Pu Sa did not wish to go to Japan) Master Hui-e also became the Dharma Master who first opened up Pu-tuo Shan.

According to another legend : When the boat was tossing about in the lotus waves, Guan Shi Yin Pu Sa appeared on the White Flower Summit of Pu-tuo Shan. He revealed the golden body and was carrying a lotus flower. This is known as the 'Guan Yin who carries a lotus'. (Later people drew the Bodhisattva standing on a lotus leaf)

After that, as Guan Shi Yin Pu Sa often appeared to pervasively teach and protect living beings, the number of lay disciples who came to pay respect to the Bodhisattva greatly increased. Gradually more monasteries were built. There are about 81 monasteries in Pu-tuo Shan. Among them, the Pu-ji Monastery is the front Temple. (According to the Legend, it was the 'Not Going Guan Yin Temple') The back Temple is the Fa-yu Temples and the Hui-ji Monastery built on the White Flowers Summit.

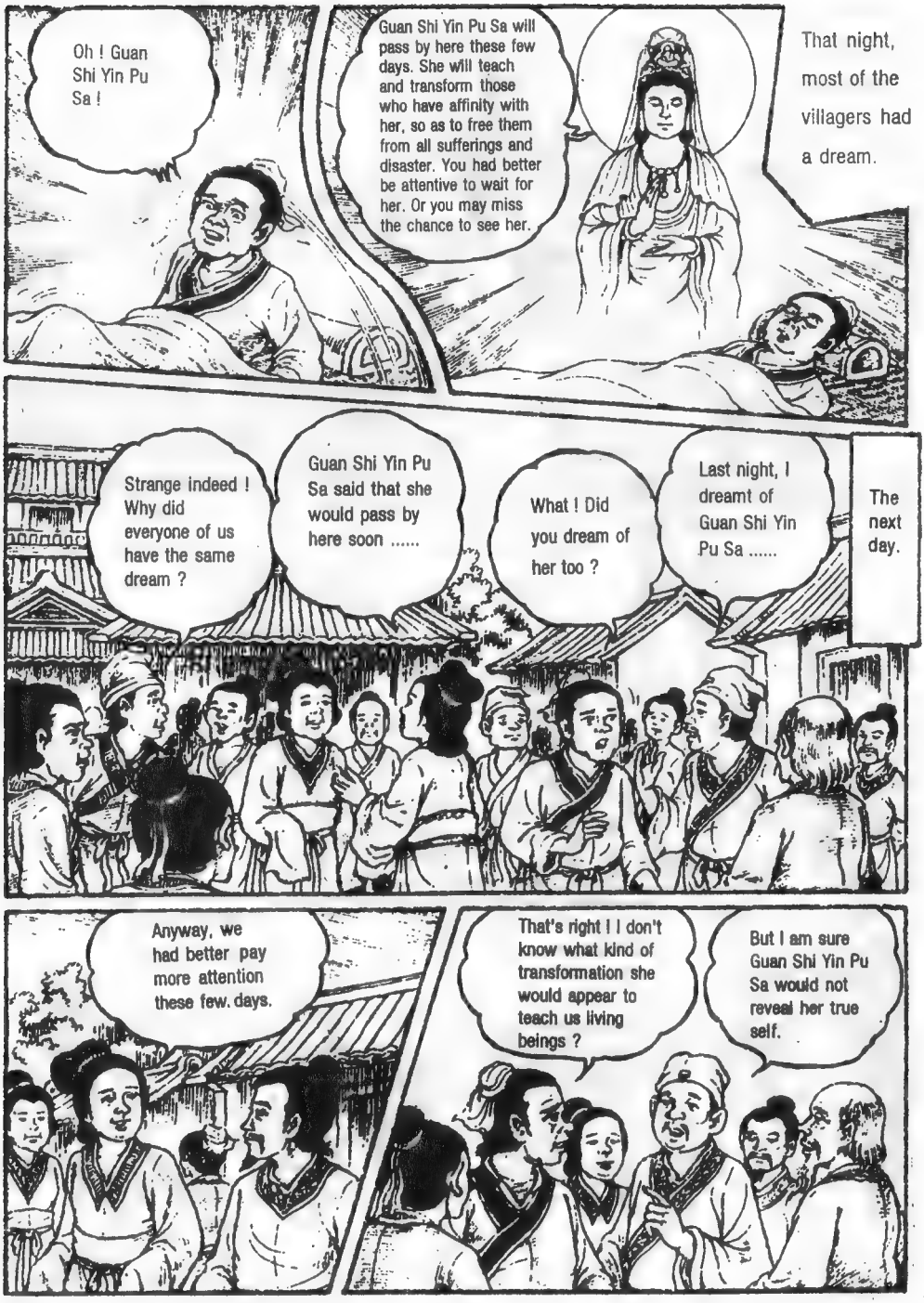
After the revelation of Guan Shi Yin Pu Sa in Putolanka Shan, he also appeared in thirty-three transformations in Central China to cross over living beings. How did he do that ? It will be described in detail by the artist below. But we should be clear about one point, that is : Guan Shi Yin Pu Sa is endowed with great kindness and compassion. He extensively helps and benefits all living beings. He uses his awesome and inconceivable spiritual strength to transform into thousands of tens of thousands of billions kinds of bodies, in accordance with the conditions, time, place and people he is going to rescue. So the forms of Guan Shi Yin Pu Sa appear to differ according to our different imaginations. The number thirty-three is not fixed either.

③

Guan Shi Yin Pu Sa who is kind and compassionate wished to cross over these deluded beings. So she purposely chose a cave at Tai-Shi Shan (at the south-eastern part of Song Shan) in Henan as a place of manifestation.

O.K. Let us go back to Sui-Tang Dynasty. At that time, the society stressed on rank and position. The royal family and the learned ones were proud of their noble birth. They were very rude to those below them. As they led a life of great comfort, they became arrogant, extravagant, licentious and heedless. Because of that, they had created lots of evil karma. They would never be freed from the sufferings of transmigration. And those commoners were stubborn and unfilial because there was not a sage nor a worthy teacher around. They fought and killed each other. Besides they did not understand the workings of cause and effect, and the retribution that was awaiting them. Indeed, these beings were very pitiful.

②


Oh ! Guan Shi Yin Pu Sa !
Guan Shi Yin Pu Sa will pass by here these few days. She will teach and transform those who have affinity with her, so as to free them from all sufferings and disaster. You had better be attentive to wait for her. Or you may miss the chance to see her.
That night, most of the villagers had a dream.
Strange indeed ! Why did everyone of us have the same dream ?
Guan Shi Yin Pu Sa said that she would pass by here soon .....
What ! Did you dream of her too ?
Last night, I dreamt of Guan Shi Yin Pu Sa .....
The next day.
Anyway, we had better pay more attention these few. days.
That's right ! I don't know what kind of transformation she would appear to teach us living beings ?
But I am sure Guan Shi Yin Pu Sa would not reveal her true self.

If there is still no rain, all of us will have to suffer this year.
You are right !
During the summer that year, there was a drought. There was no rain for more than a month and most of the seedlings in the nursery withered.
That's right !
Hei ! We are now worrying about how to survive this bad year. What extras do we have to give you ?
Good man ! Please give a little food for this poor old woman !
Lady, please help me ! Please give me something to eat .....
Oh !
Old beggar, go away ! Be quick ! I despise your sight !

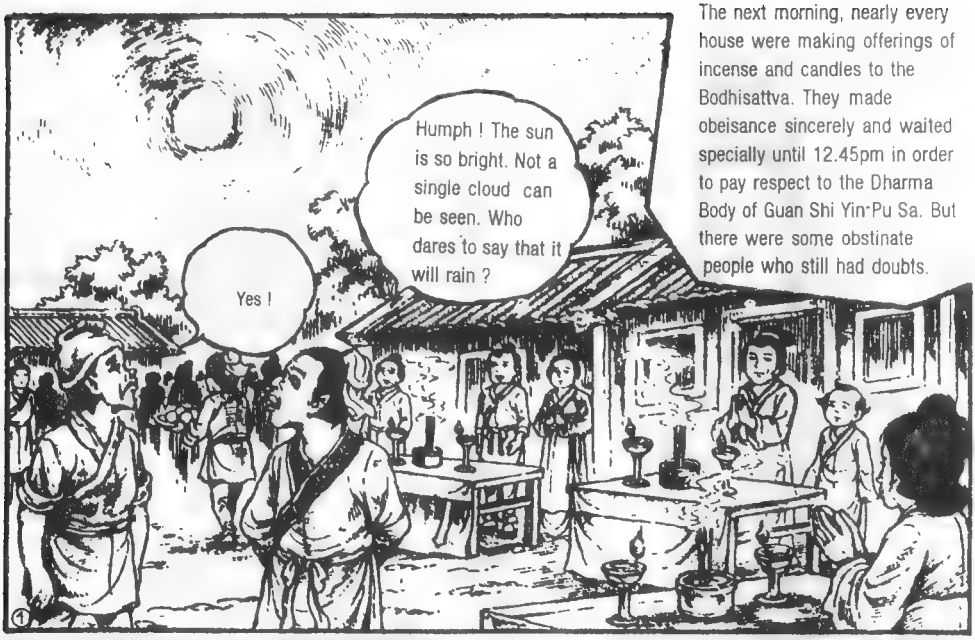
I have been walking from the town to the village. But there is not even a kind-hearted man who is willing to give me, this poor old woman, a grain of rice or half a grain of millet.
②
We will face hunger soon. What do I have to give you ? Stay clear from me !
①
Even though drought is a natural disaster, it only comes upon us because of our evil practice.
If the people here are able to do all good deeds, to be kind-hearted, then, how can any natural disaster befall them ?
Madam, do hold on, please !
⑤
The old lady was murmuring to herself. But what she has just spoken is quite reasonable. Could she be the transformation of Guan Shi Yin Pu Sa ?
④

If the people are sincere in repenting their misdeeds, the Almighty is always ready to forgive.
This may not be the case. The heaven is most sympathetic and kind. It prefers to bless the kind people than to punish the evil.
Just now, I heard the old lady say that the people here had never accumulated any good deeds. That is why they are now facing the disaster of drought. But even if they were to practise all good deeds from now onwards, I am afraid they would still be unable to escape the present disaster !
Bodhisattva ! This old lady must be the manifestation of Guan Shi Yin Pu Sa ?
Ah !
If the people here are able to repent and reform from now onwards, to accumulate all good deeds and practise virtuous conduct, I am sure they would be spared the disaster.
May the Bodhisattva be kind and compassionate and save the people from the disaster of drought. Your disciple will build a temple as an offering to the Bodhisattva. And your disciple will also advise all the deluded stubborn ones to change for the good. May they take refuge under the Bodhisattva. May the Bodhisattva be kind and compassionate to guide them.
I am your disciple, Liu-Shi Xian. Your disciple is very grateful to receive the instruction of Guan Shi Yin Pu Sa. With the mundane eyes, your disciple has nearly missed the opportunity to recognize the Bodhisattva. Luckily your disciple has the chance to hear the dharma, and his heart has suddenly opened up.

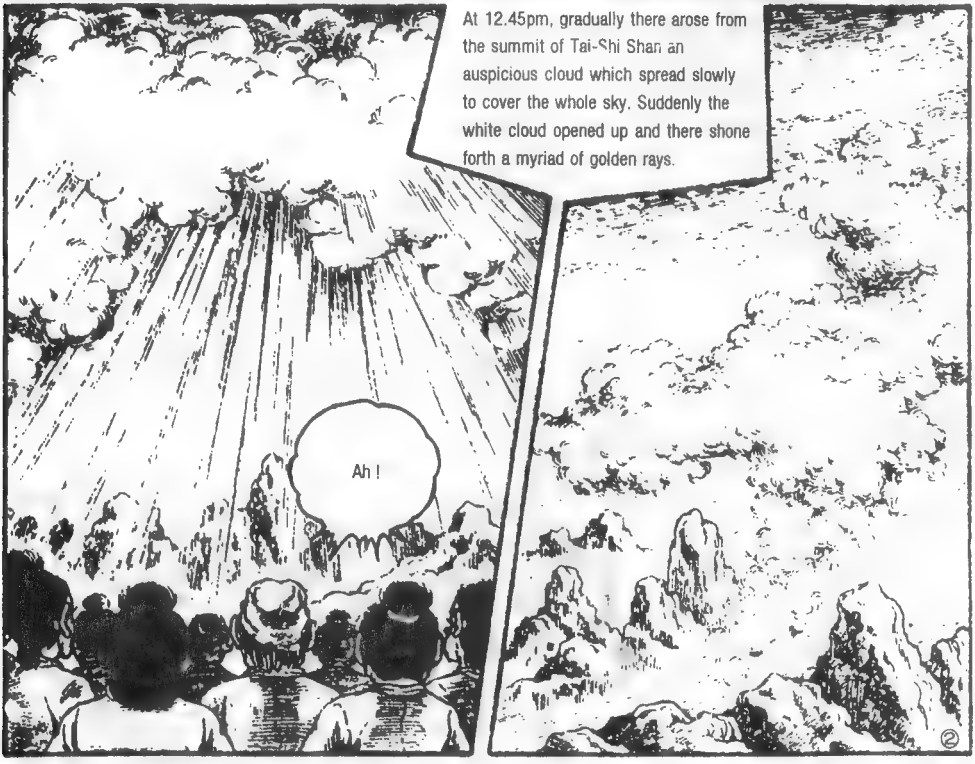
Tomorrow, it will rain at 12.45pm. May the deluded ones witness the Buddha Dharma that is inconceivable and be able to bring forth true faith. You can help to teach and advise them. I am sure they will change for the good.
Oh ! Liu Shi-Xian ! You are indeed a sincere man. Besides you ask for help on their behalf. I can see that you are not a selfish man. How can I not give my consent ?
Thank you, Bodhisattva, for your kindness and compassion.
Thank you, Bodhisattva, for your kindness and compassion.
Ai ! The old lady is the transformation of Guan Shi Yin Pu Sa !
Just now from a far I saw that you were talking to an old beggar. Where is she now ? She seemed to vanish suddenly !
Ee ! Where is the old lady ?
Ha ! I think he must have fallen unconscious because of the heat.
Mr. Liu ! Why are you kneeling here ? Who are you bowing to ?

What ! The old beggar is Guan Shi Yin Pu Sa !
Wah ! Just now she came to beg for food but I simply chased her away !
So did I !
Oh dear ! What a good chance to create good affinity. But I just threw it away !
Oh ! I am really ashamed of my action !
①
Ok, that is enough ! There is no point to rebuke yourselves so harshly. The kind and compassionate Bodhisattva will not blame you all. Her only wish is to help and save people from difficulties.
Now, we only have to wait till 12.45pm tomorrow, to witness the kind manifestation of Guan Shi Yin Pu Sa, and to wait for the shower of rain.
Wah ! It's really good.
I think I had better hurry home to prepare the altar to make offerings to her. I want to repent before the Bodhisattva.
That's right. Let us go home and repent to Guan Shi Yin Pu Sa for our foolishness.
③

The news of the manifestation of Guan Shi Yin Pu Sa spread like wildfire and by that night, nearly all who lived in towns and villages knew about it. They were extremely happy and waited patiently to see her at 12.45pm the next day.

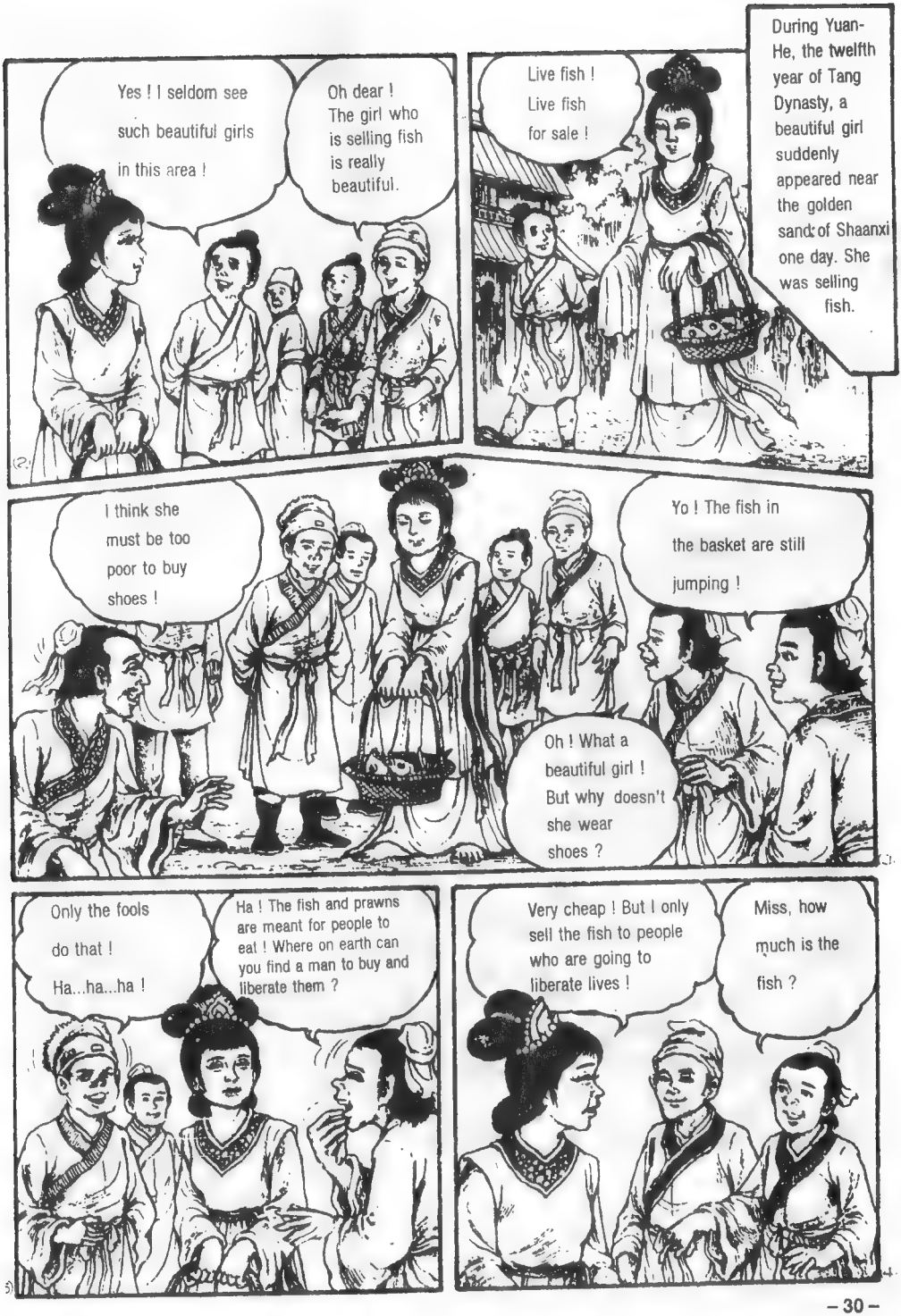


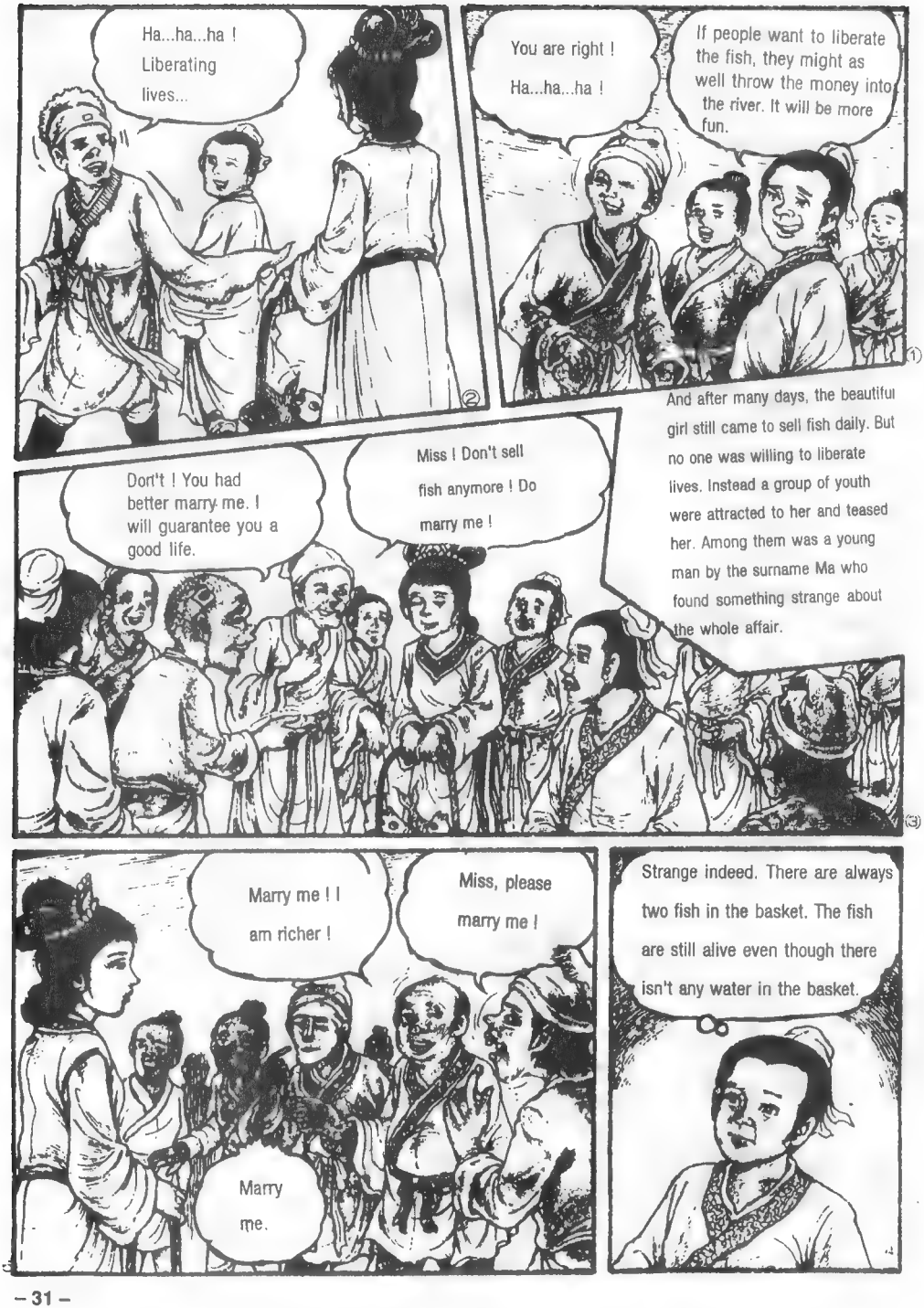
The next morning, nearly every house were making offerings of incense and candles to the Bodhisattva. They made obeisance sincerely and waited specially until 12.45pm in order to pay respect to the Dharma Body of Guan Shi Yin-Pu Sa. But there were some obstinate people who still had doubts.


At 12.45pm, gradually there arose from the summit of Tai-Shi Shan an auspicious cloud which spread slowly to cover the whole sky. Suddenly the white cloud opened up and there shone forth a myriad of golden rays.
Ah !
②

The Bodhisattva Guan Shi Yin was holding a pure, white jade bottle. She stood bare-footed on a brightly-illuminated rock. Indeed she is the 'Sagely Bodhisattva Who Contemplates At Ease'.

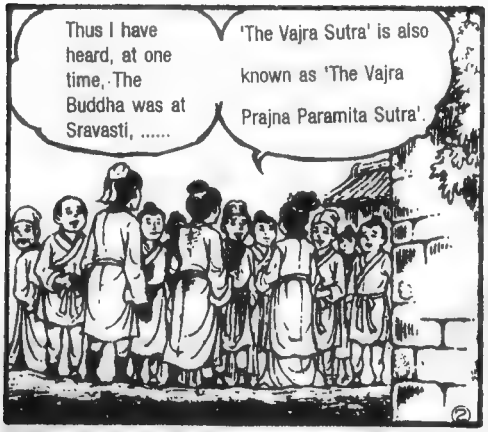
Guan Shi Yin Pu Sa was carrying a poplar twig and wet it with the sweet dew. She showered it to the four directions of the fields. Immediately the clouds gathered and the rain poured down torrentially for exactly half an hour. After the rain, the air was so cool and the drought was over. The Dharma Body of Guan Shi Yin Pu Sa also gradually disappeared.
①
Sa Sa Sa Sa Sa Sa
②
③
Na Mo the greatly kind and compassionate Guan Shi Yin Pu Sa, Na Mo the greatly kind and compassionate Guan Shi Yin Pu Sa.
④
⑤
From then onwards, the people here upheld the Buddha Dharma respectfully. They widely accumulated all goodness and virtues. Besides they built a monastery at Tai-Shi Shan in remembrance of the manifestation of the Bodhisattva. They moulded the Sagely image of the Sagely Bodhisattva Who Contemplates At Ease and made offerings to her.

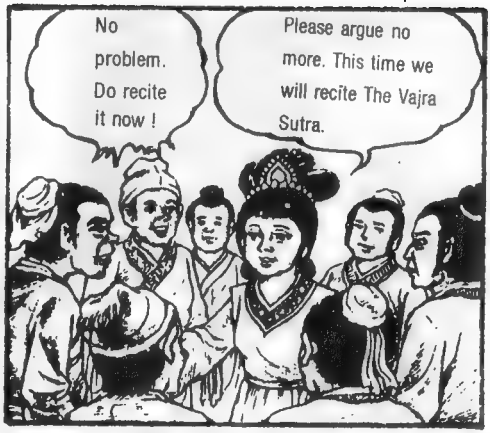

During Yuan-He, the twelfth year of Tang Dynasty, a beautiful girl suddenly appeared near the golden sand of Shaanxi one day. She was selling fish.
Live fish ! Live fish for sale !
Yes ! I seldom see such beautiful girls in this area !
Oh dear ! The girl who is selling fish is really beautiful.
I think she must be too poor to buy shoes !
Yo ! The fish in the basket are still jumping !
Oh ! What a beautiful girl ! But why doesn't she wear shoes ?
Only the fools do that ! Ha...ha...ha !
Ha ! The fish and prawns are meant for people to eat ! Where on earth can you find a man to buy and liberate them ?
Very cheap ! But I only sell the fish to people who are going to liberate lives !
Miss, how much is the fish ?


Ha...ha...ha ! Liberating lives...
You are right ! Ha...ha...ha !
If people want to liberate the fish, they might as well throw the money into the river. It will be more fun.
And after many days, the beautiful girl still came to sell fish daily. But no one was willing to liberate lives. Instead a group of youth were attracted to her and teased her. Among them was a young man by the surname Ma who found something strange about the whole affair.
Don't ! You had better marry me. I will guarantee you a good life.
Miss ! Don't sell fish anymore ! Do marry me !
Marry me ! I am richer !
Miss, please marry me !
Marry me.
Strange indeed. There are always two fish in the basket. The fish are still alive even though there isn't any water in the basket.

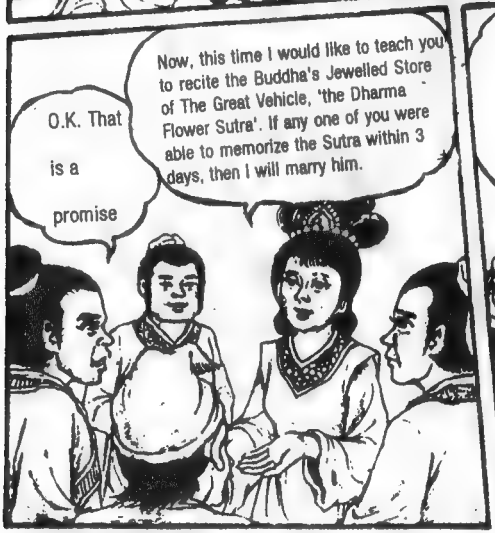
Aiya ! A girl can only marry one husband. I don't think you all want me to marry twenty of you at a time !
Oh !
1
I think I have an idea. There is a Buddha Sutra which is known as 'The Wonderful Dharma Lotus Sutra - the chapter on Guan Shi Yin Pu Sa's Universal Door'. I will recite it to you. Whoever can memorize the Sutra within one night will be my husband.
Good ! Good ! Please recite it now !
2
At that time, the Bodhisattva of Innumerable Meanings stood up from his seat.....
At that time, the Bodhisattva of Innumerable Meanings stood up from his seat.....
Good ! I shall say one sentence and you all can recite after me.
3
No, I am more fluent than the others.
No, I can memorize better than him !
I have memorized the Sutra. Please marry me.

As they wanted to marry the beautiful fisher girl, all of them recited the chapter on Universal Door' whole heartedly. But the endowments of each of them were different. So by the next day, only half of them managed to memorize the Sutra.



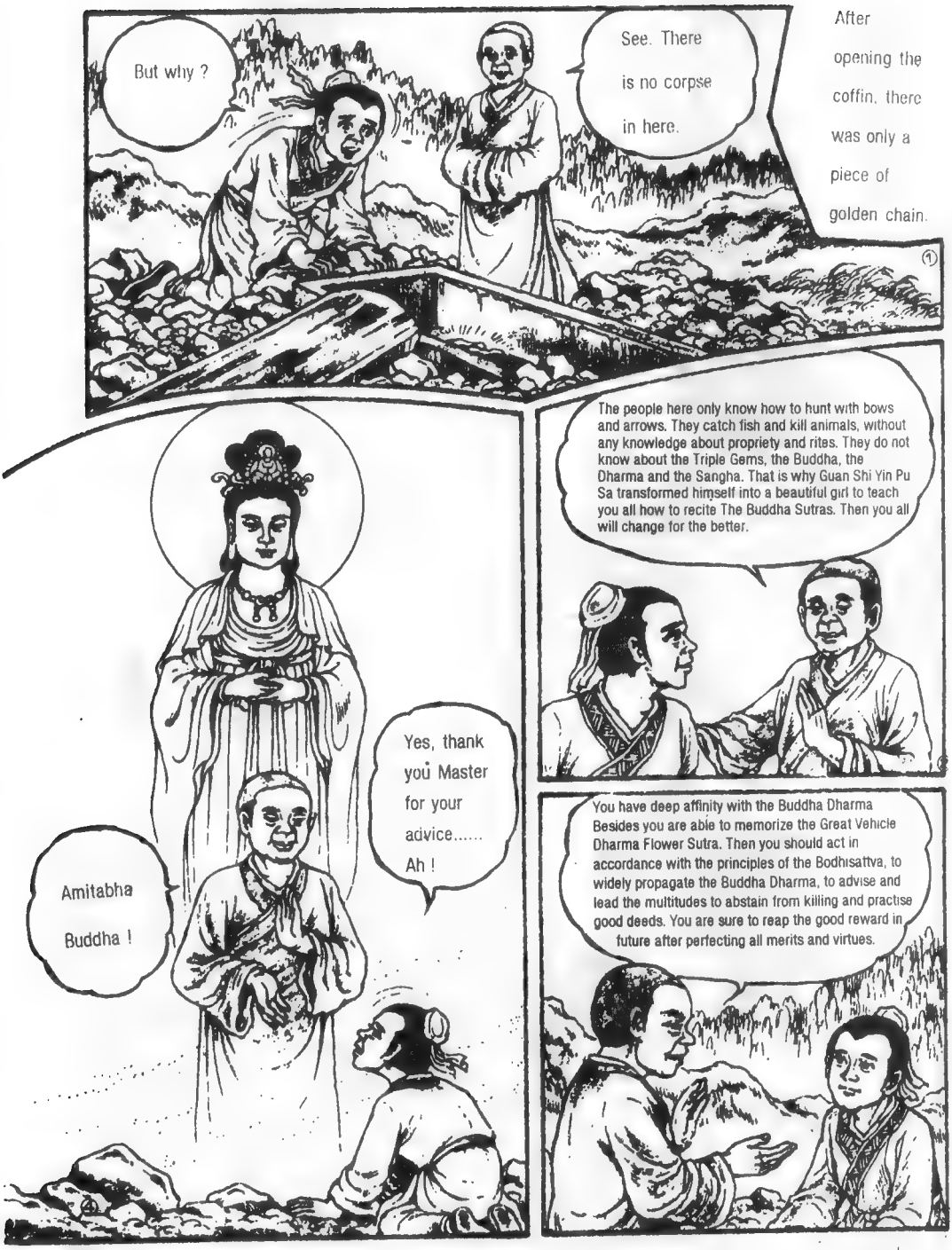


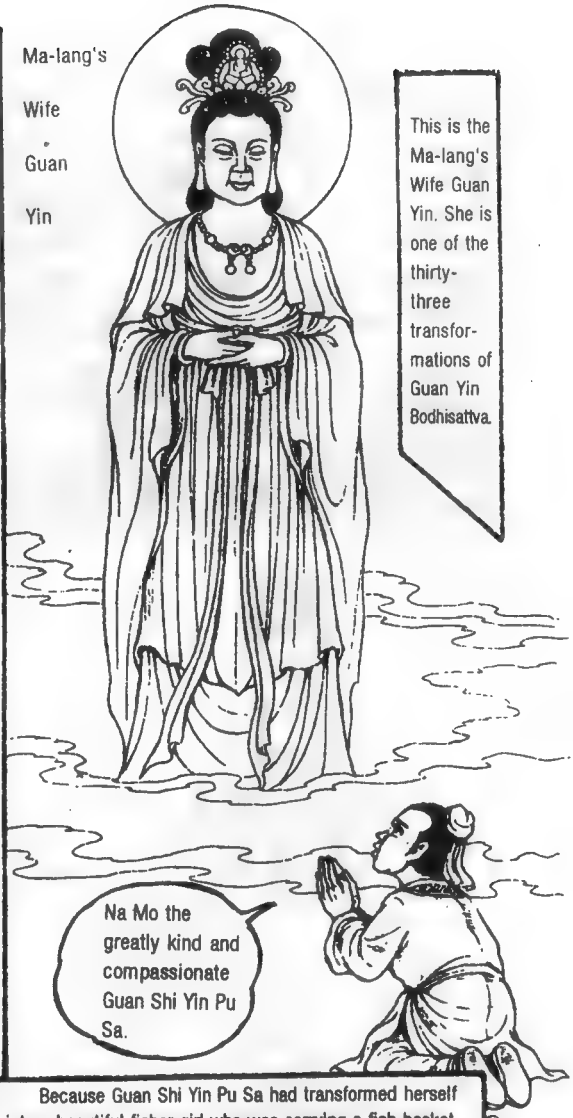
The next day, only four out of ten managed to memorize 'The Vajra Sutra'. Those who could not memorize left sadly.


O.K. That is a promise
Now, this time I would like to teach you to recite the Buddha's Jewelled Store of The Great Vehicle, 'the Dharma Flower Sutra'. If any one of you were able to memorize the Sutra within 3 days, then I will marry him.

No. To be able to memorize 'The Vajra Sutra' is of great merits and virtues. So I should give you all an equal chance. I can't simply choose one.
Miss Beauty ! Now there are the four of us. Which one do you choose ? Please make your decision. We will not be jealous of one another.

Three days passed by swiftly. Among the four only Ma-lang was able to memorize the Dharma Flower Sutra. The fisher girl married Ma-lang as she had promised. But when the bride was married into the family, she died from a sudden sickness without any symptoms, before the praying ceremony. What was most strange was that her body started to decompose. The poor bridegroom had to bury her immediately.
The sad Ma-lang vowed not to marry any more. When he was free he would recite the Sutras that were taught by the fisher girl. Gradually he began to penetrate the meanings of the Buddha Dharma and had an awakening.
After a few months, suddenly a Bhikshu came to see him.
Donor, are you still feeling sad because of the death of that beautiful girl ?
At the beginning, I was really sad. But every time I recite the Sutra, my heart seems to calm down. I can penetrate the Sutra and understand the hidden meanings.
Really ?
Then it is really good ! In fact the fisher girl was the transformation of Guan Shi Yin Pu Sa. She was here to bring you all across.
If you do not believe, then let us go and dig out the grave. You will see it for yourself.


But why ?
See. There is no corpse in here.
After opening the coffin, there was only a piece of golden chain.
①
The people here only know how to hunt with bows and arrows. They catch fish and kill animals, without any knowledge about propriety and rites. They do not know about the Triple Gems, the Buddha, the Dharma and the Sangha. That is why Guan Shi Yin Pu Sa transformed himself into a beautiful girl to teach you all how to recite The Buddha Sutras. Then you all will change for the better.
Yes, thank you Master for your advice..... Ah !
Amitabha Buddha !
You have deep affinity with the Buddha Dharma Besides you are able to memorize the Great Vehicle Dharma Flower Sutra. Then you should act in accordance with the principles of the Bodhisattva, to widely propagate the Buddha Dharma, to advise and lead the multitudes to abstain from killing and practise good deeds. You are sure to reap the good reward in future after perfecting all merits and virtues.

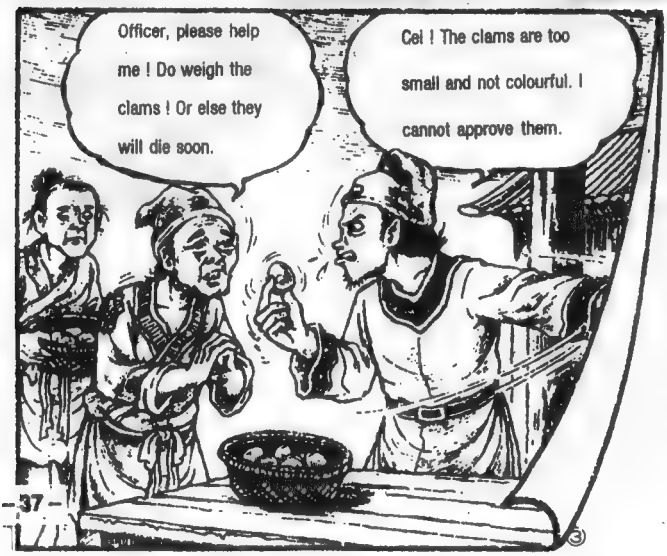

Ma-lang's
Wife
Guan
Yin
This is the Ma-lang's Wife Guan Yin. She is one of the thirty-three transfor-mations of Guan Yin Bodhisattva.
Na Mo the greatly kind and compassionate Guan Shi Yin Pu Sa.

Because Guan Shi Yin Pu Sa had transformed herself into a beautiful fisher girl who was carrying a fish basket, there is now the image of the Bodhisattva who is holding a fish basket. It is known as the Fish Basket Guan Yin. But most of the images of the Bodhisattva show that she is standing on a fish instead of holding a basket. So there is a slight difference in her appearance.

The Bodhisattva appeared as a fisher girl and on another occasion as a monk. This is just the same as the Universal Door Chapter which stated : "If there were people who were to be crossed over by seeing a young girl, Guan Shi Yin Pu Sa would reveal as a young girl to teach them the Dharma." And also "If there were people who were to be crossed over by a Bhikshu, Guan Shi Yin Pu Sa will appear as a Bhikshu to teach them the Dharma."

After Guan Shi Yin Pu Sa had transformed Ma-lang, she still appeared in many places in Central China to teach and help those who had affinity with her so that they would be free from sufferings and disaster. One day she came to the seaside of South Eastern China and saw a negative force of hatred that shot up to the cloud. So the kind and compassionate Bodhisattva decided to interfere in this matter.

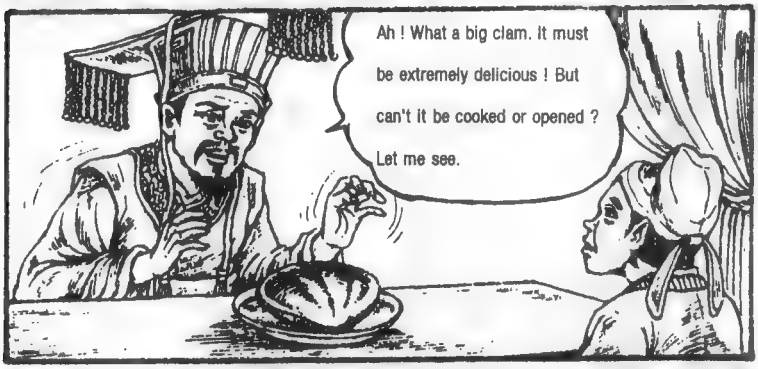
At that time the Emperor of the Tang Dynasty was Tang Wen Zong. He had an eccentric habit, that was he enjoyed eating clams everyday.


Officer, please help me ! Do weigh the clams ! Or else they will die soon.
Cei ! The clams are too small and not colourful. I cannot approve them.

Clams can be easily found near the river mouths at the seaside. But the clams at Ningbo are especially fleshy and delicious. The government officers hoped to please the Emperor and they ordered the fishermen there to give a fixed amount of clams to them everyday. Besides the clams must be big and shining or else they would be punished. Under such circumstances, the small officers who were in charge of collecting the clams took the chance to take bribes.

Oh,
Yes !
Here's a little ang-pow. Do keep it .....
Thank you, officer.
Ok ! Ok ! These clams are approved.
Ai ! Officer, please, do help me .....
Who cares about their deaths ? These clams are not good enough. You had better go to look for bigger ones.
Indeed, many people were forced to commit suicide.
The names of the fishermen are already enlisted in their record book. We have no chance to escape.
We are without salary. On top of that we have to give extra money. Real suffering indeed !
Oh ! Everyday we have to pay the tribute to the emperor and give the officers the bribes. How are we going to survive ?
If I do not save them, who else will ?
So many people are suffering just to satisfy the palate of a man. They are really pitiful. They are now suffering because of their former offences.

I think they will have nothing to criticize after seeing such a big tribute, will they ?
Ai yo !
Oh ! My God ! Where on earth can we find such a gigantic clam ?
And suddenly, there was a miracle
1



The big clam was immediately offered to the Emperor. The chief cook tried all ways and means to wok it but it was in vain. Finally he gave it to the Emperor.

At that time, Wei-zheng Chan Master was a virtuous monk who practised the path diligently.

②

Quickly bring me a golden sandal wood box so as to offer to the Bodhisattva. Ask Wei-zheng Chan Master to see me immediately. I wish to ask him what the matter can be ?

Yes, Your Honour.

①

All appearances are not without a corresponding cause. This is because the Bodhisattva wishes to enhance your faith and hope that the Honoured Emperor will be thrifty and love the people. According to the Buddha Sutra, "If there are beings who are to be crossed over by seeing a Bodhisattva, Guan Shi Yin Pu Sa would reveal as a Bodhisattva to teach them the Dharma."

Chan Master, why is there a sagely statue of Guan Shi Yin Pu Sa inside the clam ?

③

Does Your Honour believe in the Bodhisattva ?

I can see the Bodhisattva's image. But I did not hear her Dharma talk.

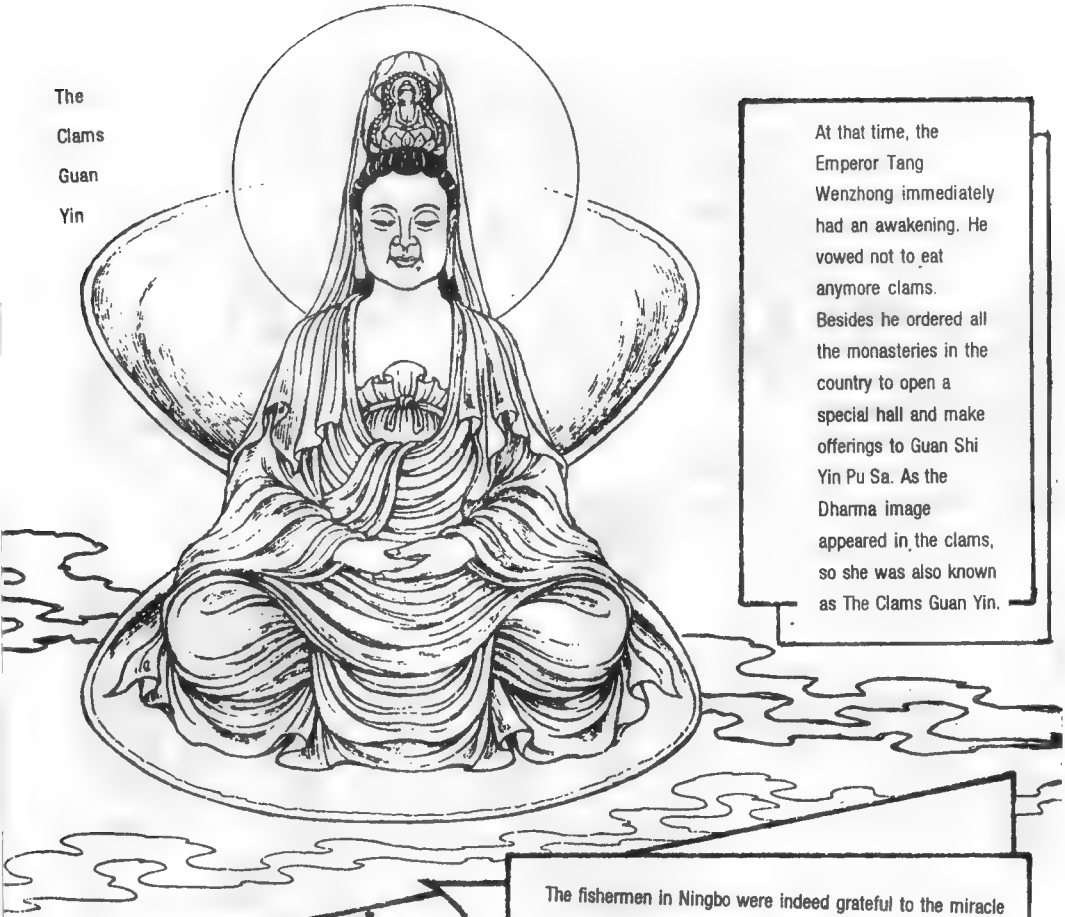
④

Then it is the same as though Your Honour has listened to the Dharma.

How can I not believe in her with the proof before me ?

⑤

The Clams Guan Yin



At that time, the Emperor Tang Wenzhong immediately had an awakening. He vowed not to eat anymore clams. Besides he ordered all the monasteries in the country to open a special hall and make offerings to Guan Shi Yin Pu Sa. As the Dharma image appeared in the clams, so she was also known as The Clams Guan Yin.

The fishermen in Ningbo were indeed grateful to the miracle of Guan Shi Yin Pu Sa. They expressed their thankfulness by paying respect to her in Pu Tuo Shan and making offerings to her. They also took refuge under Guan Shi Yin Pu Sa.

After saving the fishermen at golden sand, Guan Shi Yin Pu Sa went to a place which is called Deng Shanfu in Shandong.
At that time, it was the summer season and the town was infected with pestilence. Many people died after taking the wrong medicine.
My dear husband ! My old partner ! Oh... !
Ai ! Old Wong has gone too.
What grave offences ! We do not know the cause of the epidemic. Not even a single type of medicine is effective.
Yes !
③
Come on ! This is the special medicinal herbs to cure the pestilence.
Oh !
An old man. He is not from this village.

Humph !
Old brother ! You look sick. Maybe you are infected with the disease too. How about taking some herbs ?
2
Humph ! Another so called physician who wishes to get rich from the pestilence.
Come on ! The medicine is very effective. You just have to take it once and you will see the result for yourself.
1
I was cheated by some false physicians and lost a lot of money. My wife's sickness is getting from bad to worse. Now I don't even have money to buy the medicine
I see that you are an old man. If not, I really feel like hitting you.
Many physicians have come here and cheated us.
3
O.K. ! Give me one packet. Anyway she has taken lots of medicine but her sickness remains unchanged. There is no harm done by taking another packet of medicine !
Yes, it is free of charge.
What ?
Is it free ?
But you don't have to pay for the herbs !
4

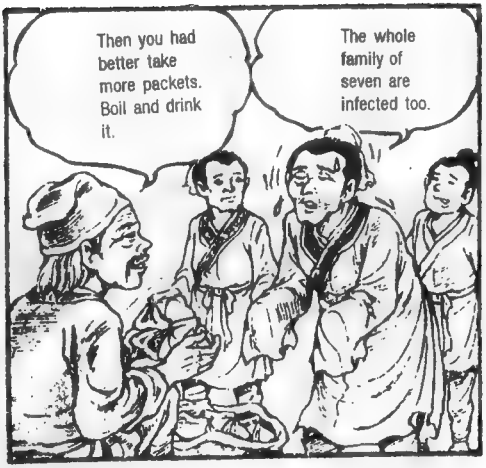
Humph ! No need to pay for the medicine ? You must be kidding.
Pei.
Old brother, do you want a packet too ?
Oh my ! It is not easy to be a good man !
Go to hell !
Old He, why did you take the free medicine. Be careful ! It might be harmful !
Mostly likely she is dead. Oh ! My wife.....
Father , mother, she.....
The following afternoon
Father ! Father !
Huh !

My poor child ! Oh...! Let us go home to get ready for the funeral !
Father .....
The medicine is really poisonous ! Old evil fool. I am coming to take revenge now !
①
Dear, what has happened to you ?
Oh gosh !
④
Oh ! My wife !
③
Ah Ha ! I see ! The old fool's medicine is really good !
What medicine did you give me this morning ? After drinking the herbs, I broke out in a cold sweat and I am feeling better now.
⑥
Oh ! I am feeling better.
My dear wife, how is your sickness.....
⑤

Mother, is dad going out to get ready for your funeral ?
Oh ! No !
I will now go and ask for a few packets from him !
1
Pei ! Of course not !
4
My wife is getting well !
5
Er !
Old He, why are you running so quickly. Are you going to order a coffin for your wife ?
3
She is getting better after drinking the herbs which was given by the old man yesterday.
Now I am rushing to get a few more packets from him. Is he here today ?
Oh, really ?
6

Zhi lin
Oh ! Yes !
There he is.
②
Yes, yes, he is here. Just now I saw him squatting before the gate of Zhilin Temple.
①
Those who are seriously sick can take three packets continuously. Then they will be Ok.
Your herbal medicine is really effective ! Can you please give me another two packets ? Oh ! I mean I want to buy.....
Yes !
Hai ! Old gentle-man.....
③
Thank you.
Thank you.
I told you that the medicine is free.
⑥
But I..... I have so little money.... .
Here you are ! Take these two packets !
⑤

Old Yang, Go and take the medicine. Be quick !
Yes, yes. Now I will go and tell them.
Please notify the families who are infected with the pestilence to come forth and take the medicine.
You are right.
Let us go quickly for the herbs.
Yes ! It is really good. Better than taking the ashes of incense.
Brother, is the medicine really effective ?
No problem ! Are you infected with the pestilence too ?
Old..... Old Gentleman..... Yesterday..... I..... I was really rude.....
Whoever wants the medicine please come forward.
Ke ! Ke !



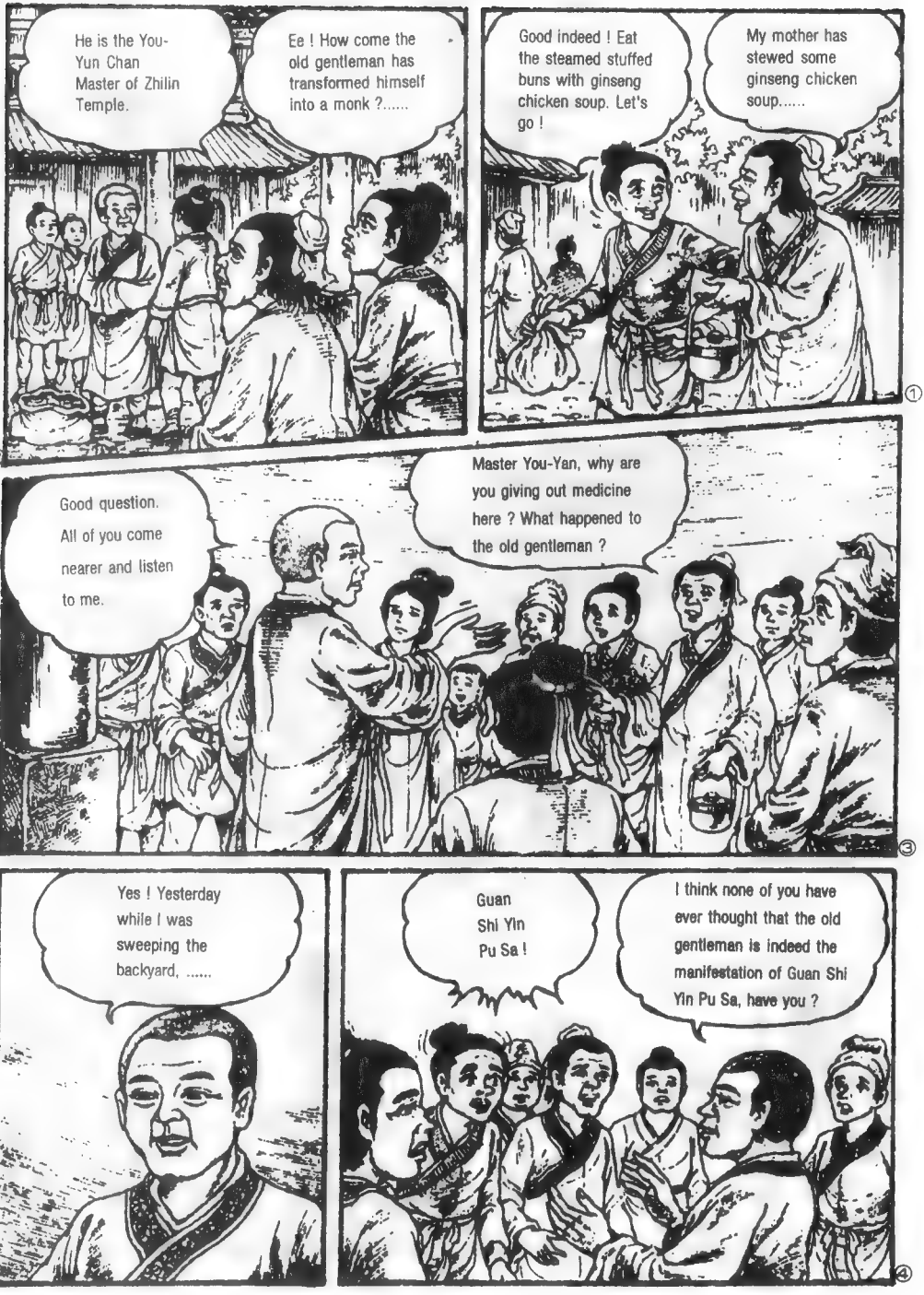
①

③

The news spread quickly. The families who were infected with pestilence all came to seek medicine from the strange old man. After three months, the epidemic was gradually under control.

Hi hi
.....
My wife has made some steamed stuffed buns. She asked me to send them to the old gentleman who gave the medicine. How about you ?

⑤


He is the You-Yun Chan Master of Zhilin Temple.
Ee ! How come the old gentleman has transformed himself into a monk ?.....
Good indeed ! Eat the steamed stuffed buns with ginseng chicken soup. Let's go !
My mother has stewed some ginseng chicken soup.....
①
②
Good question. All of you come nearer and listen to me.
Master You-Yan, why are you giving out medicine here ? What happened to the old gentleman ?
③
Yes ! Yesterday while I was sweeping the backyard, ...
⑤
Guan Shi Yin Pu Sa !
I think none of you have ever thought that the old gentleman is indeed the manifestation of Guan Shi Yin Pu Sa, have you ?
④

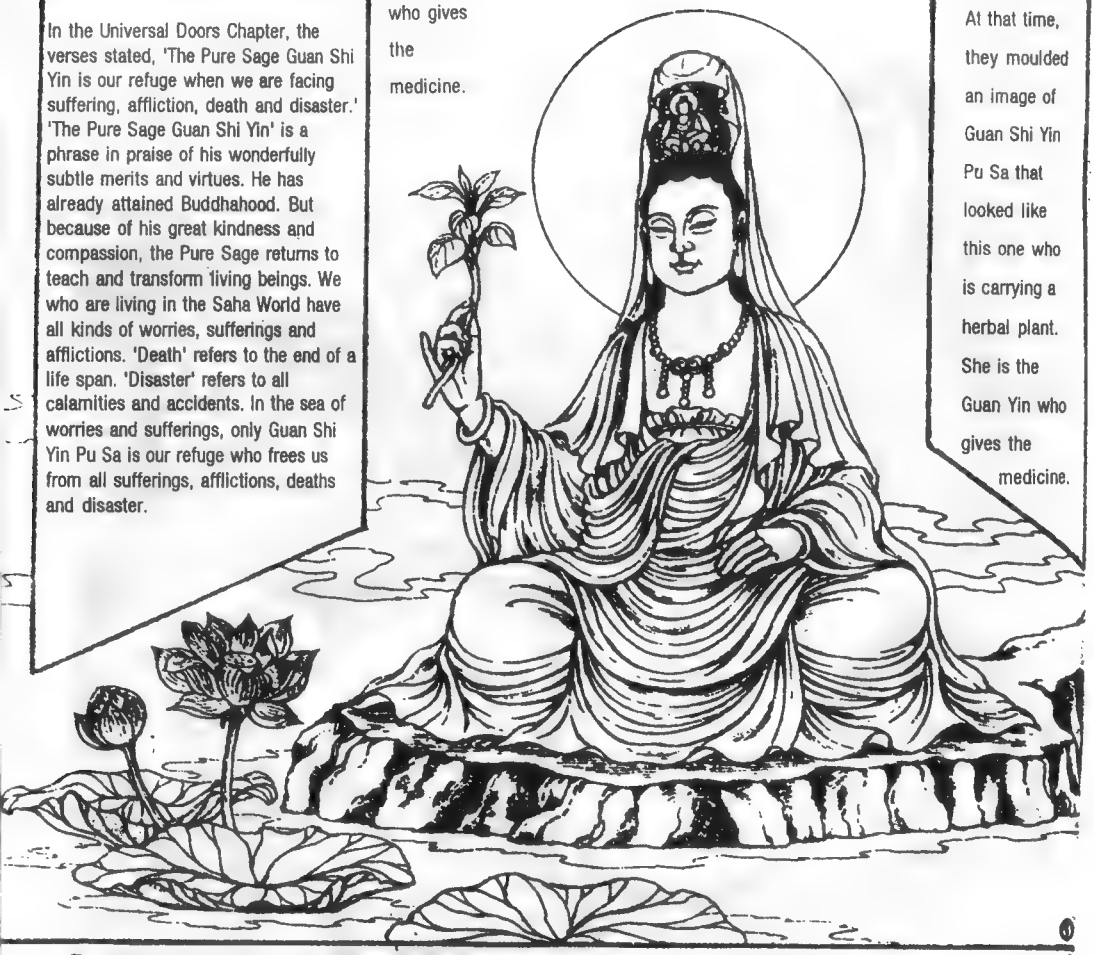
Ei ! Aren't you the old gentleman who is giving the medicine in front of the monastery ?
You-yun
①
Yes ! I am here to teach you the efficacious prescription in curing the pestilence. In future, please give them the medicine on my behalf so as to save all the people.
Oh !
②
In fact, the present disaster of pestilence was caused by the deficiency of proper energy among the people here. That is why they were invaded by external evil forces.
③
It grows in the damp area in the mountain. If you look carefully, you can find it everywhere.
It can only be cured by the wrinkled giant hyssop.
④
Old gentleman, you are.....
I am.....
⑤

The Greatly Kind and Compassionate Guan Shi Yin Pu Sa.
Ah ! Guan Shi Yin Pu Sa.
What does it mean when Guan Shi Yin Pu Sa said that we are deficient in proper energy ? He instructed us to practise all good deeds widely in order to accumulate blessings and virtues. Only then can we be free from external evil forces.
So do I.
I agree.
Good ! Why don't we build a Guan Yin Temple to show our gratitude towards the blessed and virtuous conduct of Guan Shi Yin Pu Sa ? We can mould the Sagely Statue of the Bodhisattva and make offerings to him daily.

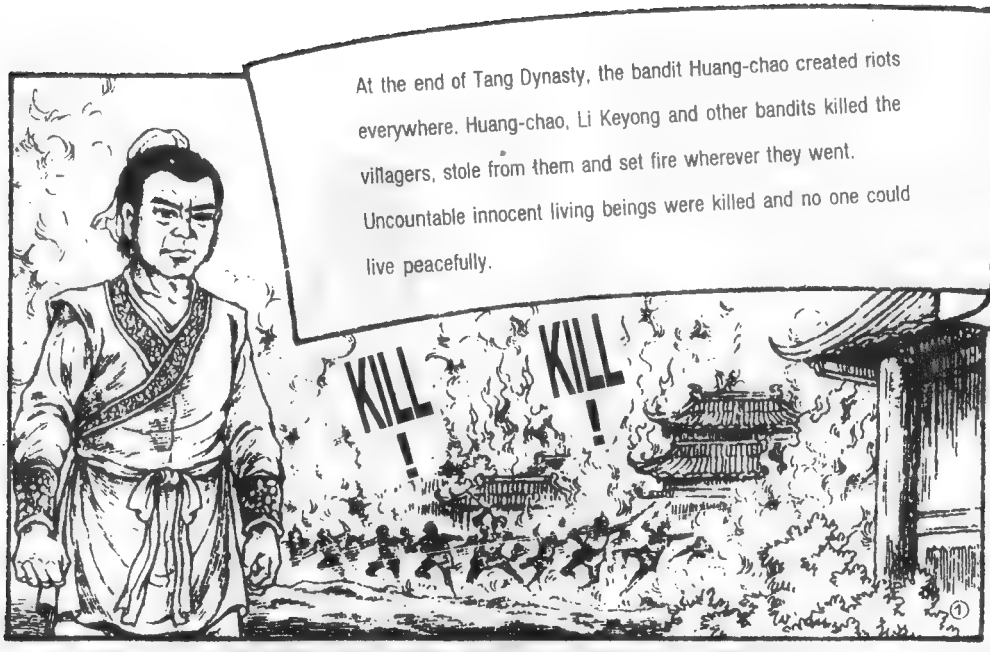
In the Universal Doors Chapter, the verses stated, 'The Pure Sage Guan Shi Yin is our refuge when we are facing suffering, affliction, death and disaster.' 'The Pure Sage Guan Shi Yin' is a phrase in praise of his wonderfully subtle merits and virtues. He has already attained Buddhahood. But because of his great kindness and compassion, the Pure Sage returns to teach and transform living beings. We who are living in the Saha World have all kinds of worries, sufferings and afflictions. 'Death' refers to the end of a life span. 'Disaster' refers to all calamities and accidents. In the sea of worries and sufferings, only Guan Shi Yin Pu Sa is our refuge who frees us from all sufferings, afflictions, deaths and disaster.

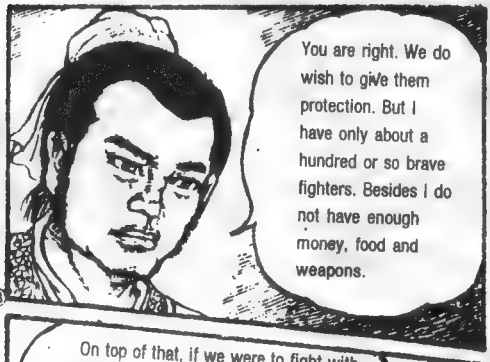
Guan Yin who gives the medicine.

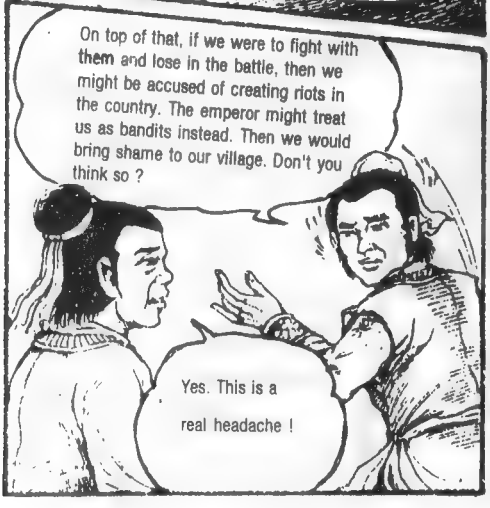
At that time, they moulded an image of Guan Shi Yin Pu Sa that looked like this one who is carrying a herbal plant. She is the Guan Yin who gives the medicine.



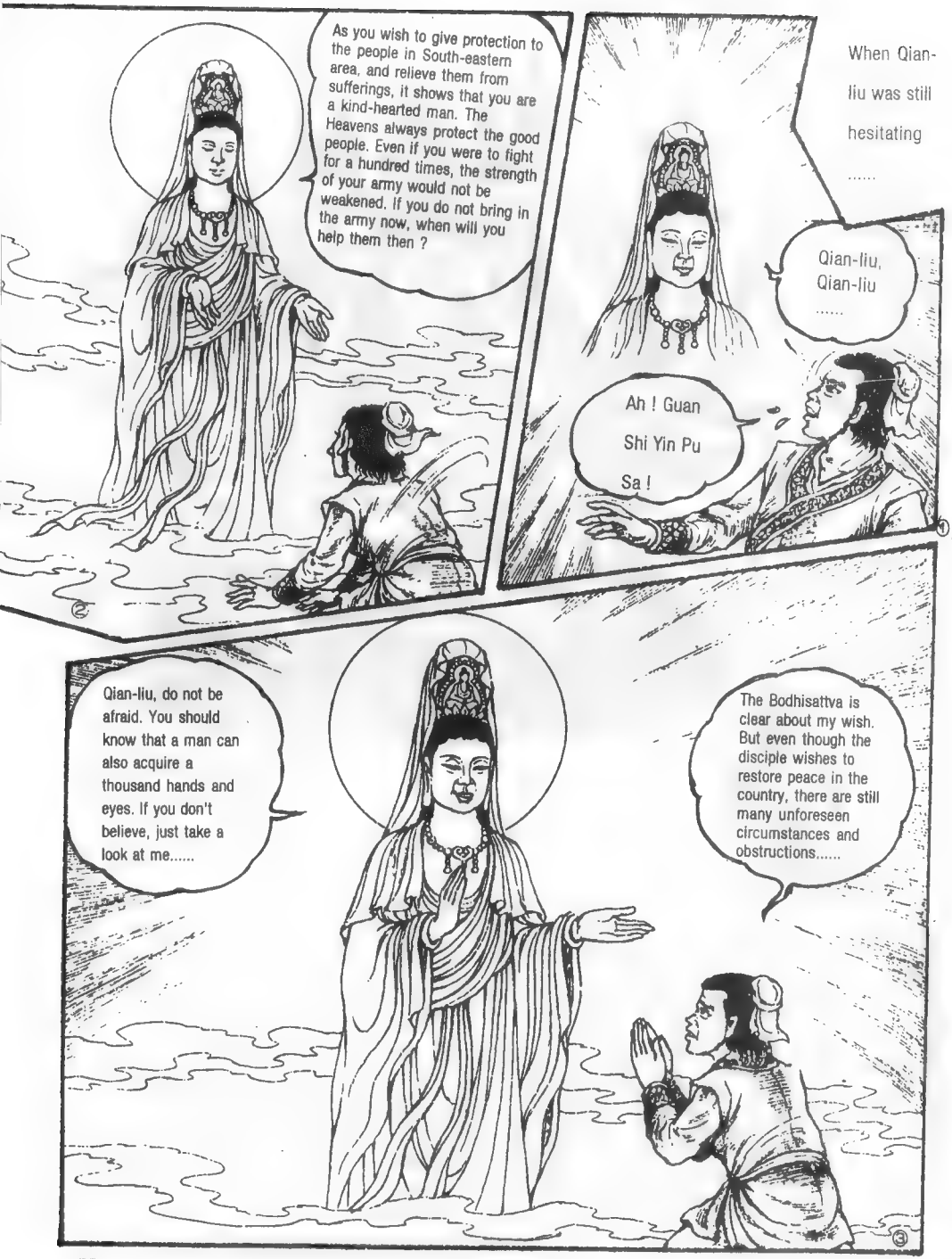
Guan Shi Yin Pu Sa's primary aim in saving living beings is to teach them to practise good deeds; to sever all improper thoughts like killing, stealing, adultery and false thinking, in order to cultivate pure mindfulness. With a pure mind, we will be free from sufferings, afflictions, deaths and disaster. But there are those deluded ones who cannot understand the deep Dharma. When they are sick or in danger, they will seek the help of mediums. By doing so, they are encouraging the greedy evil men to earn money in the name of Guan Shi Yin Pu Sa. This is really a stupid and unfortunate matter in Buddhism. And such practices are against the Bodhisattva's primary concern in relieving people from all sufferings.

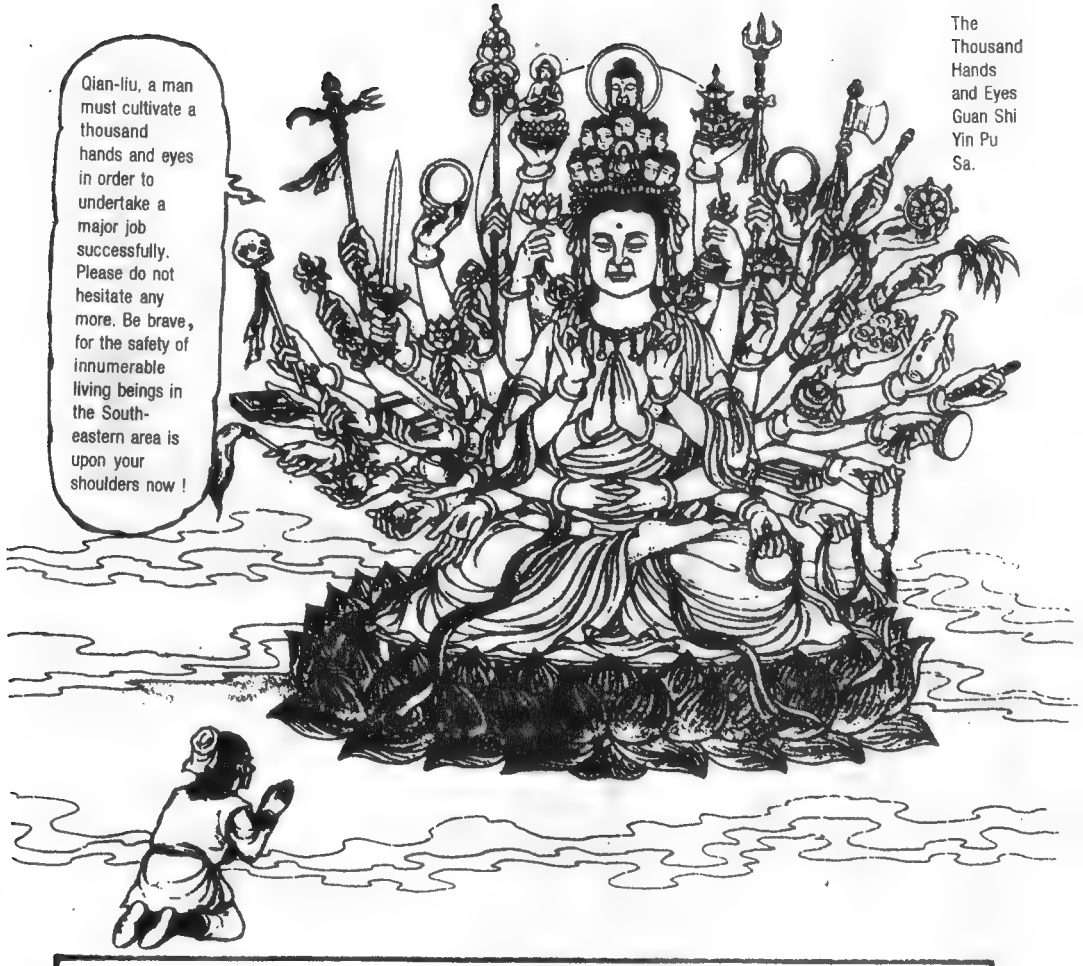

At the end of Tang Dynasty, the bandit Huang-chao created riots everywhere. Huang-chao, Li Keyong and other bandits killed the villagers, stole from them and set fire wherever they went. Uncountable innocent living beings were killed and no one could live peacefully.
KILL !
KILL !
①


You are right. We do wish to give them protection. But I have only about a hundred or so brave fighters. Besides I do not have enough money, food and weapons.
③


On top of that, if we were to fight with them and lose in the battle, then we might be accused of creating riots in the country. The emperor might treat us as bandits instead. Then we would bring shame to our village. Don't you think so ?
Yes. This is a real headache !

Brother, isn't it your wish to give protection to the people in South-eastern area by invading the bandits ?
Brother Qian. Even though our village is safe now, those bandits are still killing people everywhere.
But.....
②


As you wish to give protection to the people in South-eastern area, and relieve them from sufferings, it shows that you are a kind-hearted man. The Heavens always protect the good people. Even if you were to fight for a hundred times, the strength of your army would not be weakened. If you do not bring in the army now, when will you help them then ?
When Qian-liu was still hesitating .....
Qian-liu, Qian-liu .....
Ah ! Guan Shi Yin Pu Sa !
Qian-liu, do not be afraid. You should know that a man can also acquire a thousand hands and eyes. If you don't believe, just take a look at me.....
The Bodhisattva is clear about my wish. But even though the disciple wishes to restore peace in the country, there are still many unforeseen circumstances and obstructions.....


Qian-liu, a man must cultivate a thousand hands and eyes in order to undertake a major job successfully. Please do not hesitate any more. Be brave, for the safety of innumerable living beings in the South-eastern area is upon your shoulders now !
The Thousand Hands and Eyes Guan Shi Yin Pu Sa.

The Thousand Hands and Eyes Guan Shi Yin Pu Sa is also known as the Thousand hands Guan Yin, the Thousand Arms Guan Yin, or the Thousand Lights Bodhisattva who is at Great Ease. When Guan Shi Yin Pu Sa attained the eighth ground, he was filled with Dharma Bliss. And he made a vow, "In future, if I were able to benefit all living beings and bring peace and joy to them, May I in this body perfect a thousand hands and a thousand eyes." After saying his vow, Guan Shi Yin Pu Sa immediately was endowed with a thousand hands and a thousand eyes.

Now let us take a look at the image of the Thousand Hands and Thousand Eyes Guan Shi Yin Pu Sa. The thousand hands and thousand eyes originate from the two hands and two eyes; there are another twenty hands on his left and right respectively. On each hand there is an eye. And as every hand encompasses the twenty-five categories of conditioned beings realms (a detail division of beings in the Desire Realm, the Form Realm and the Non-form Realm), so forty times twenty-five is equivalent to a thousand. So he has a thousand hands and a thousand eyes. Of course there are also images with a thousand hands and a thousand eyes, but only the 19 hands each on the left and right are carrying Precious things.

Because of the Pervasive circulation of the Great Compassion Mantra, the Thousand Hands and Thousand Eyes Guan Shi Yin Pu Sa has become one of the most adored Bodhisattva.

After twenty years, you can come to Tian-zhu Shan to look for me.
Guan Shi Yin Pu Sa ! Ah ! It's a dream.....
No, this is not a dream. Guan Shi Yin Pu Sa was giving the instructions. I had better bring my army to protect the living beings on the South-eastern area.
Brother, I heard from outside that you were calling Guan Shi Yin Pu Sa. Did he come to transform you ?
Yes, he did.
Guan Shi Yin Pu Sa revealed himself in a golden body with a thousand hands and a thousand eyes. He asked me not to hesitate anymore.
Good indeed !
Help me to find an artist quickly. I want him to draw the Dharma Image of Guan Shi Yin Pu Sa so as to make offerings and obeisance to him daily.
Yes, elder brother.
Also put up a notice to recruit soldiers and buy horses. We must report to the Emperor that we are going to resist the aggression of the bandits.
I will abide by your order.

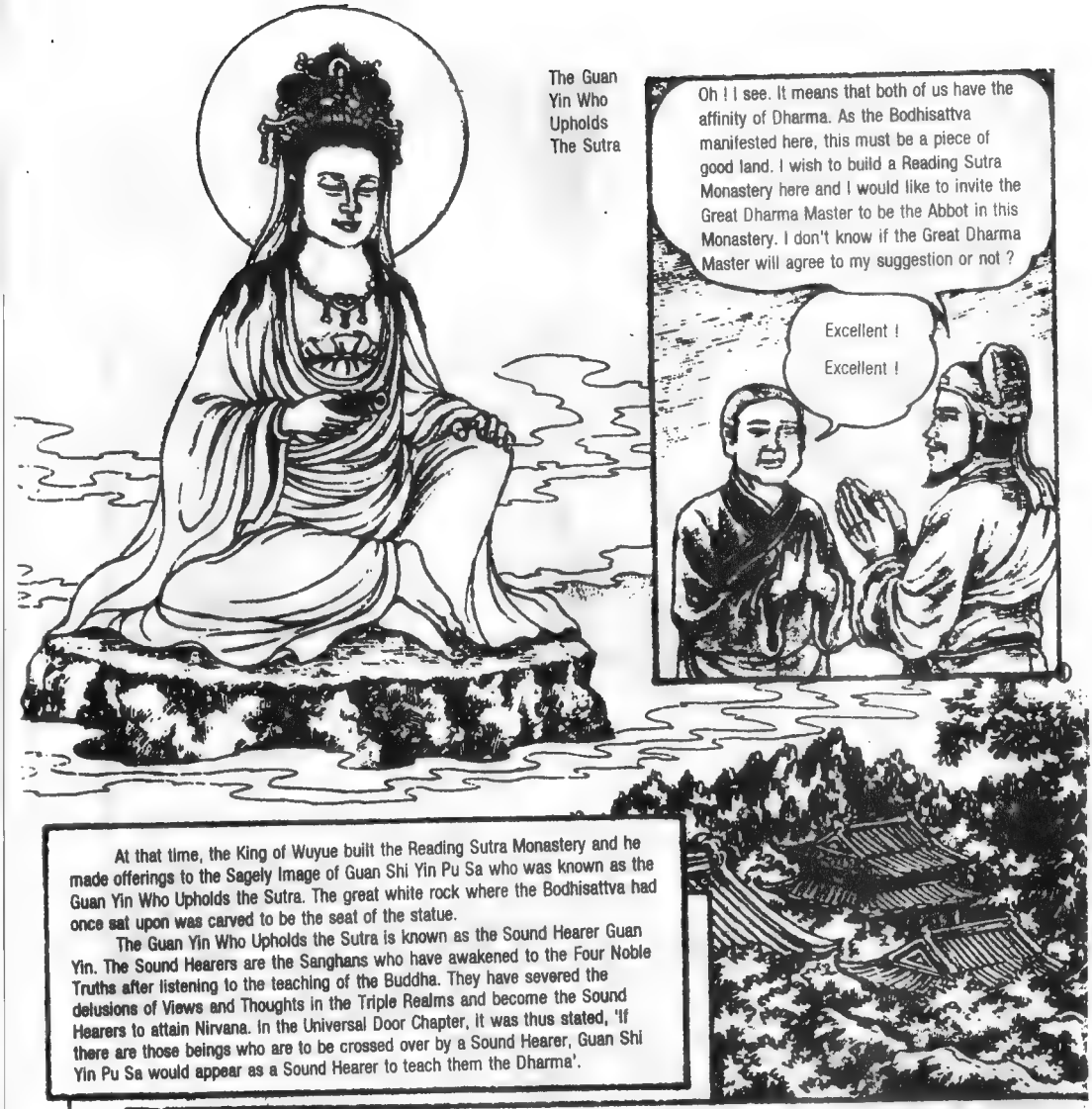
People who joined Qian-liu's army were naturally relaxed and full of courage as they heard that Qian-liu was protected by Guan Shi Yin Pu Sa. They fought bravely and won most of the battles. And finally they managed to bring peace to the South-eastern area. Qian-liu who was Hangzhou's officer was promoted to become Wu-yue King. His good name was permanently recorded in history.

Tian-zhu Shan is situated at the South of Flying Peak in Ling-yin Shan, Hangzhou in the province of Zhejiang. He faced all sorts of difficulties while climbing the mountain range. Finally he arrived at his destination.

After twenty years, Qian-liu became a famous and influential man. But he still remembered Guan Shi Yin Pu Sa's instruction. So he decided to look for the sage.

That monk must be the transformation of Guan Shi Yin Pu Sa.
His effort in coming here was not wasted. When he arrived at the hill, he saw immediately a monk sitting upright on a great rock. He was reading a Sutra whole heartedly.
①
Hah ! No...No..., Honourable King. Please don't be mistaken. I am not the Bodhisattva.
I am your disciple Qian-liu and I have acted in accordance with the Bodhisattva's instruction. The Southern-Eastern area is now peaceful. Your disciple is fed up with the honourable position and hopes to take refuge under the Bodhisattva. Your disciple only hopes it is not inconvenient for the Bodhisattva to accept me.
②
Oh !
I am the monk Yi-kong. I did see the Bodhisattva Guan Shi Yin Pu Sa. I was asked to wait for you here.
④
May the Honourable King stand up quickly, please. I have something to tell you.
If the Honoured One is not the Bodhisattva, then how come you know of my rank ?
③

Yi-kong, it is good to see you here.
That day, I was on my way to pay respect to the Bodhisattva in Cao-Yin Cave. When I reached here, I saw a monk sitting on that great rock and he was also reading a Sutra.
I want to pass to you the Great Vehicle Sutra and hope that you would wait for the King of Wu-yue here.
When he comes, please tell him, 'As you are successful and famous now, with the people loving and respecting you, you can easily influence them to have faith in the Buddha Dharma.' Please ask him to widely accumulate all merits and virtues by propagating the Buddha Dharma. In future, when the time and condition are ripe, I will come to cross him over.
Oh ! May I know the Name of the Dharma Brother ?.....
Ah ha ! Guan Shi Yin Pu Sa.


The Guan Yin Who Upholds The Sutra
Oh ! I see. It means that both of us have the affinity of Dharma. As the Bodhisattva manifested here, this must be a piece of good land. I wish to build a Reading Sutra Monastery here and I would like to invite the Great Dharma Master to be the Abbot in this Monastery. I don't know if the Great Dharma Master will agree to my suggestion or not ?
Excellent !
Excellent !

At that time, the King of Wuyue built the Reading Sutra Monastery and he made offerings to the Sagely Image of Guan Shi Yin Pu Sa who was known as the Guan Yin Who Upholds the Sutra. The great white rock where the Bodhisattva had once sat upon was carved to be the seat of the statue.

The Guan Yin Who Upholds the Sutra is known as the Sound Hearer Guan Yin. The Sound Hearers are the Sanghans who have awakened to the Four Noble Truths after listening to the teaching of the Buddha. They have severed the delusions of Views and Thoughts in the Triple Realms and become the Sound Hearers to attain Nirvana. In the Universal Door Chapter, it was thus stated, 'If there are those beings who are to be crossed over by a Sound Hearer, Guan Shi Yin Pu Sa would appear as a Sound Hearer to teach them the Dharma'.

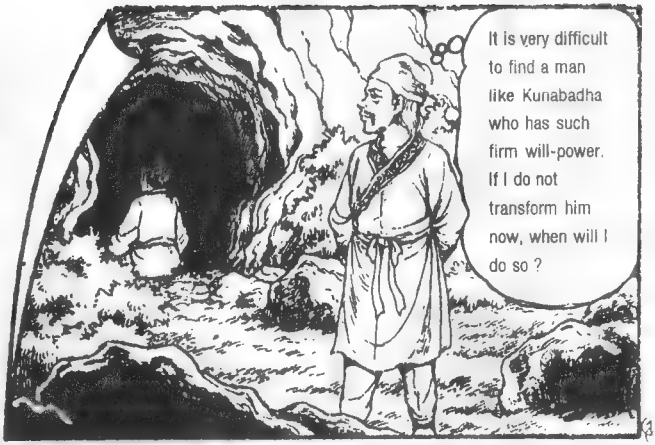
Besides building the Reading Sutra Monastery, the King of Wuyue also built and repaired monasteries and temples in Suzhou and Hangzhou. He widely proclaimed the Buddha Dharma. At that time, the people in Suzhou and Hangzhou were under the protection of Qian-liu and they led a peaceful life. As the Wuyue King was a Buddhist who loved his people, the grateful citizens also became Buddhists. Even now, the number of Buddhists in Suzhou and Hangzhou far exceeds the number in other parts of China. That is why as the saying goes, 'Up there we have the Heavens; and Down here we have Su and Hang.'

Indeed there are a lot of temples and monasteries in Suzhou and Hangzhou. Besides there is a Flying Peak (According to the legend, the Vulture Shan in Central Tianzhu had flown all the way here. So it is also known as the Vulture Peak) which consists of about 300 Shrines of the Buddhas which were carved, on the rock in the 72 natural caves on the peak. The length of time taken was from Wu-tai until Guan Dynasty. From here we can see how strong the faith of the Buddhists at that time was.

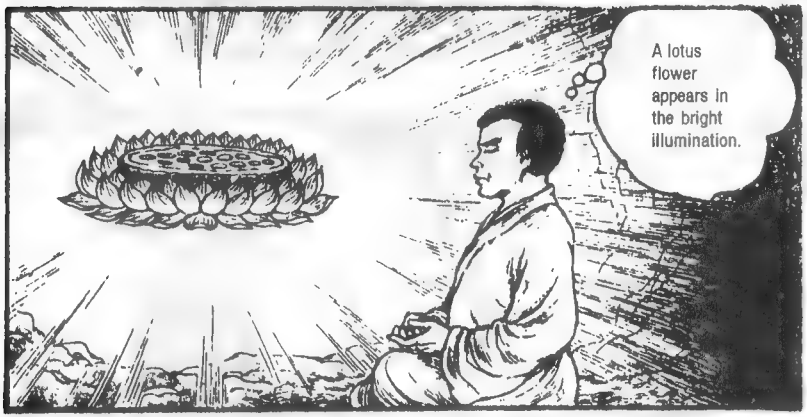
While practising the deep Prajna Paramita, the Bodhisattva who contemplates at great ease illuminates that the five skandhas are empty and hence he is able to cross over all sufferings and disaster.....
One day, when the Bodhisattva arrived at the middle of Lotus Peak in Nine Flowers Mountain, he heard a man reciting the "Prajna Paramita Heart Sutra" in a cave.
2
After Guan Shi Yin Pu Sa had shown the way to Qian-liu, she transformed into many types of people in many different places to teach the people according to the time and conditions so that they would be free from sufferings and calamities.
1
Sariputra, form is not different from emptiness, emptiness is not different from form.....
Oh ! the monk is reciting the Sutra facing the wall.
3

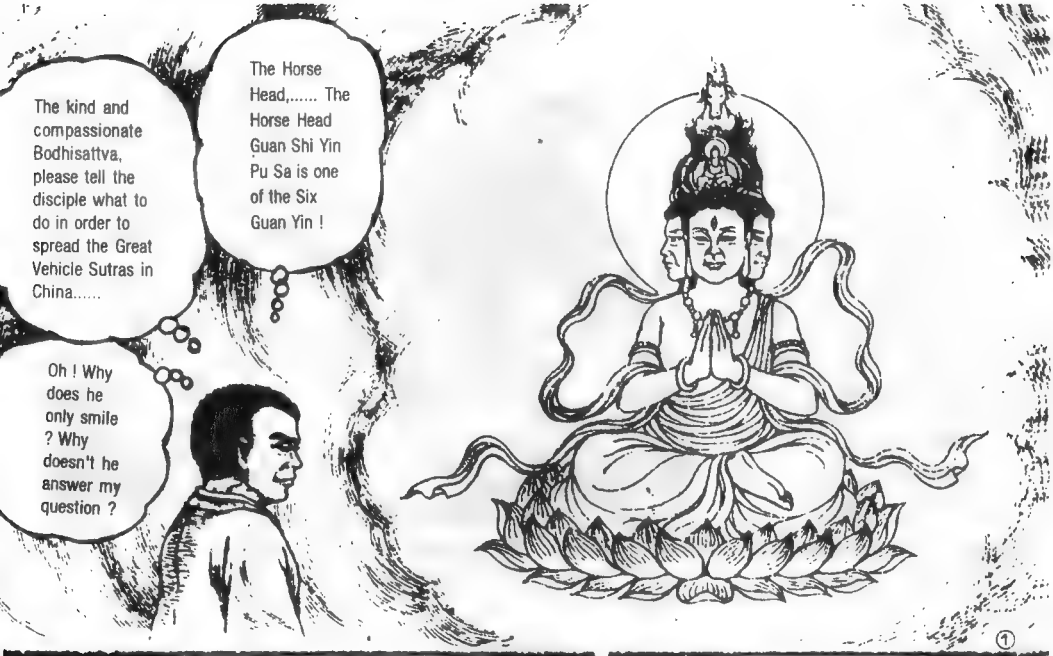
This monk came from the Western Territory. He was a prince from the country known as Zhu Bin. While he was still young, he had already decided to renounce all wealth and enjoyment to become a monk. He studied the profoundly deep teaching of the Buddha and so when he reached adulthood, he had already deeply penetrated the Tripitaka and cultivated diligently. He was especially well-versed in the Great Vehicle Sutras. He called himself Kunabhada and vowed to bring the great Vehicle Sutra from the West into China.

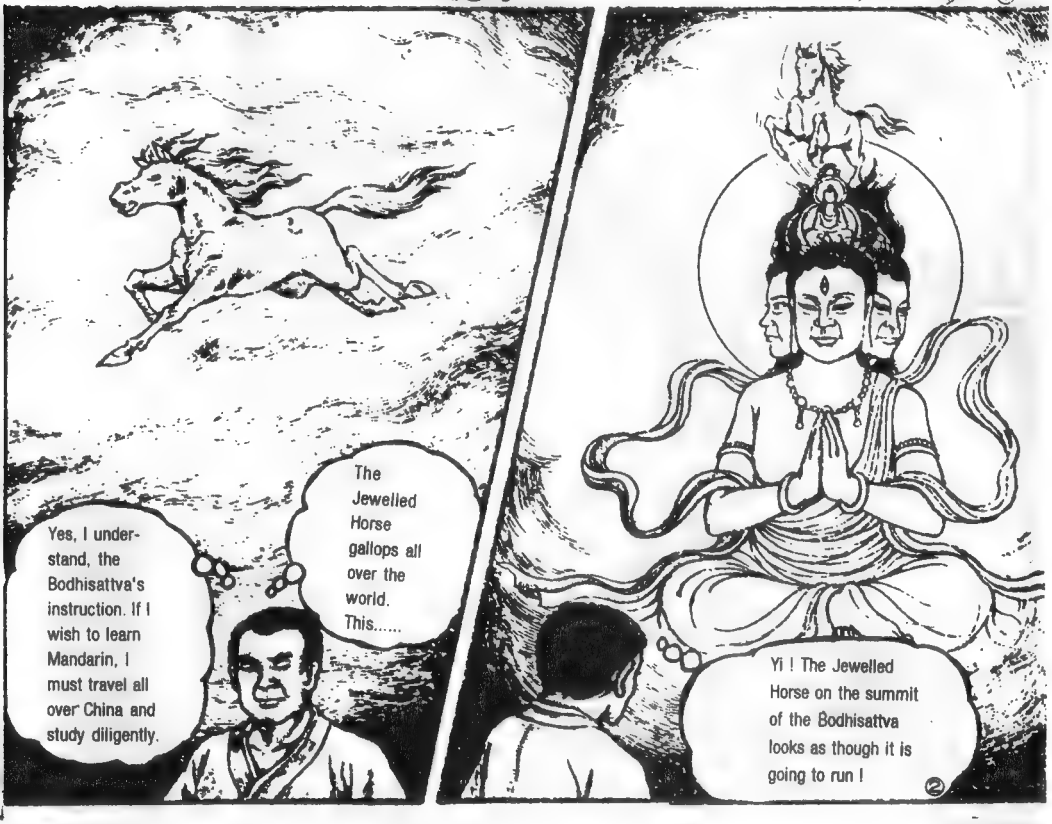
When he arrived at China, he wanted to proclaim to the multitudes the Dharma Flower Sutra. But only then did he find that he could not teach them in their language. He was frustrated for he realized that his cultivation was not deep enough for him to propagate the Dharma. So he hid himself in a cave in the Nine Flowers Mountain. He recited the Prajna Paramita Heart Sutra continually while sitting facing the wall. He wished that his diligence would move the Bodhisattvas to teach him ways to overcome the problem. Finally he managed to have his wish fulfilled.

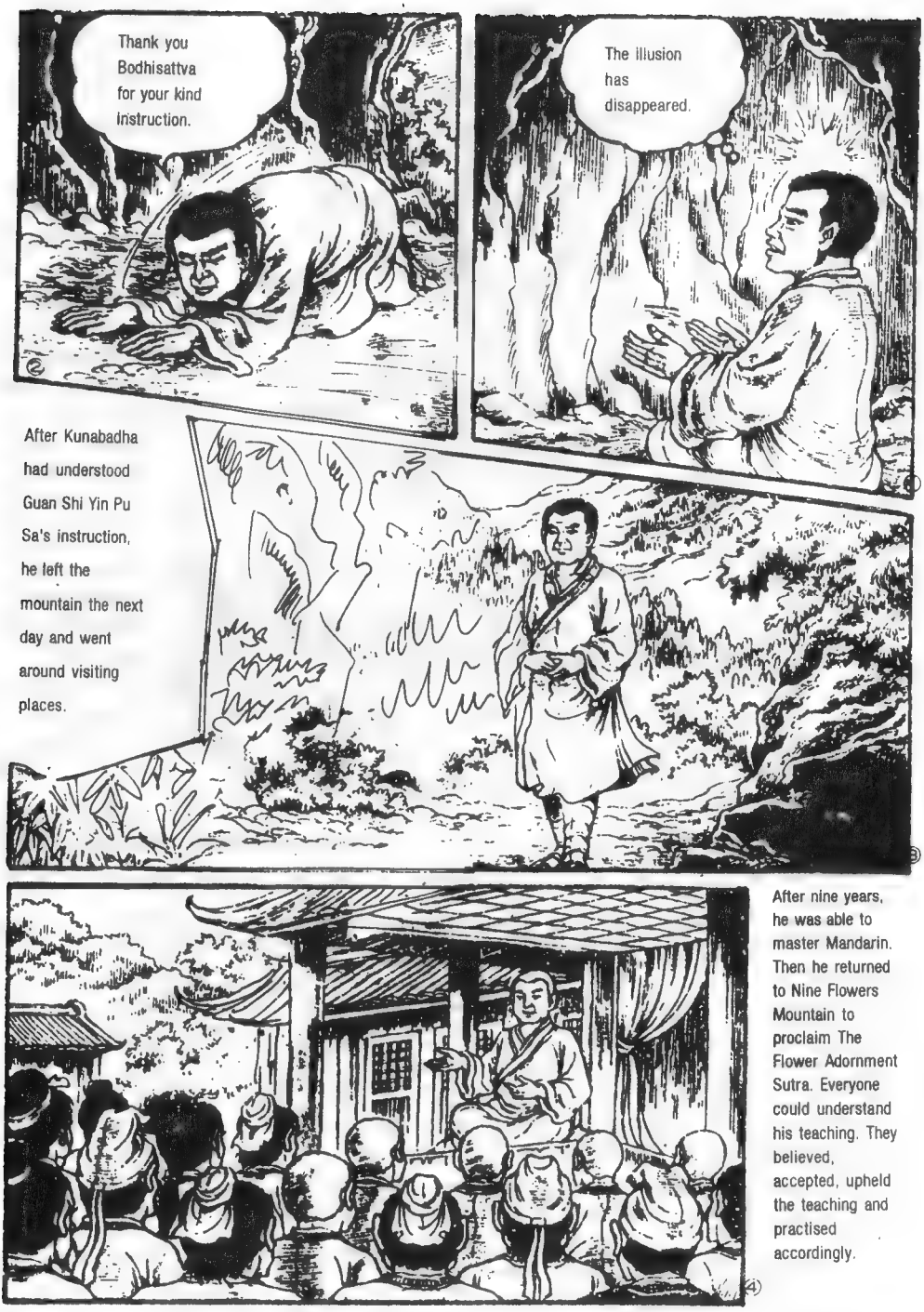


That night, while Kunabadha was sitting in meditation, he suddenly sensed a bright illumination appearing on the rocky wall.

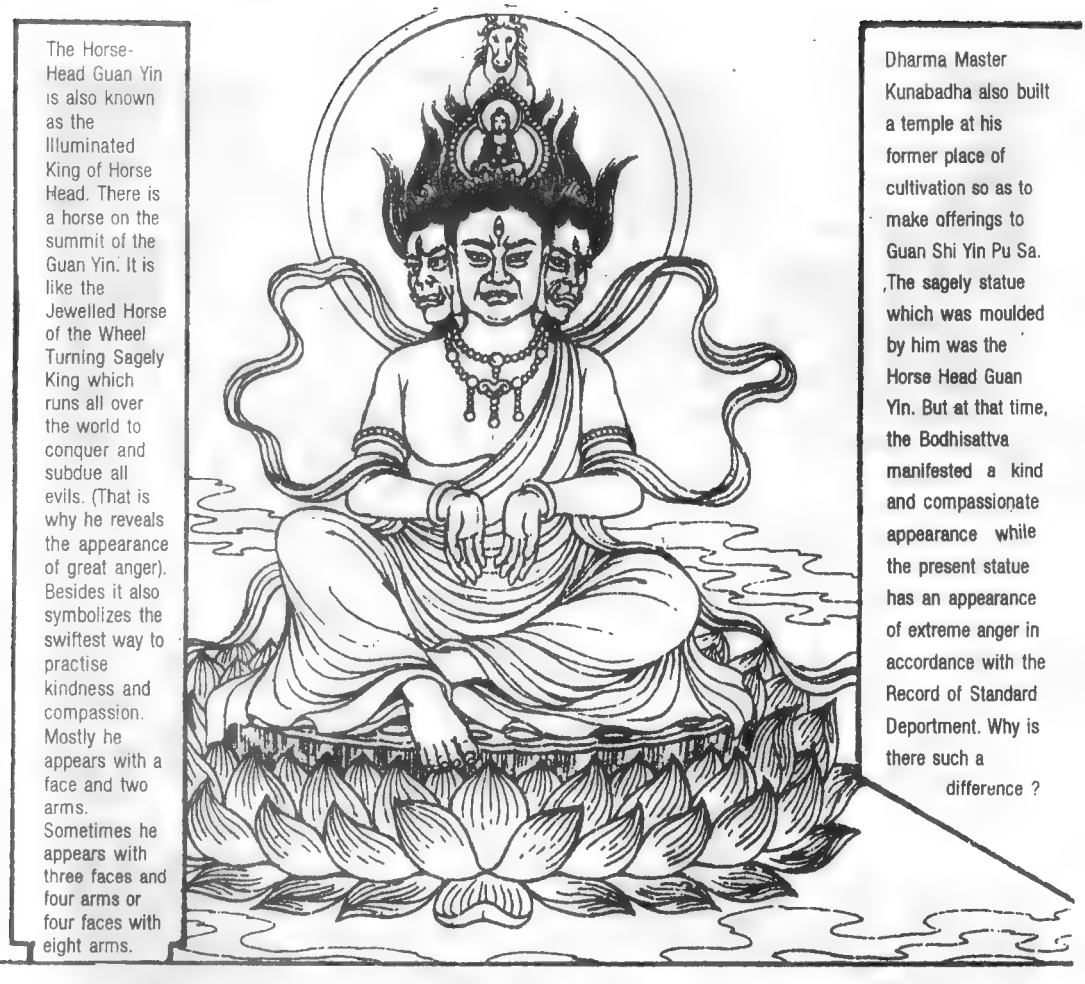



The kind and compassionate Bodhisattva, please tell the disciple what to do in order to spread the Great Vehicle Sutras in China.....
The Horse Head,..... The Horse Head Guan Shi Yin Pu Sa is one of the Six Guan Yin !
Oh ! Why does he only smile ? Why doesn't he answer my question ?
①


Yes, I understand, the Bodhisattva's instruction. If I wish to learn Mandarin, I must travel all over China and study diligently.
The Jewelled Horse gallops all over the world. This.....
Yi ! The Jewelled Horse on the summit of the Bodhisattva looks as though it is going to run !
②


Thank you Bodhisattva for your kind instruction.
The illusion has disappeared.
After Kunabadha had understood Guan Shi Yin Pu Sa's instruction, he left the mountain the next day and went around visiting places.
After nine years, he was able to master Mandarin. Then he returned to Nine Flowers Mountain to proclaim The Flower Adornment Sutra. Everyone could understand his teaching. They believed, accepted, upheld the teaching and practised accordingly.

The Horse-Head Guan Yin is also known as the Illuminated King of Horse Head. There is a horse on the summit of the Guan Yin. It is like the Jewelled Horse of the Wheel Turning Sagely King which runs all over the world to conquer and subdue all evils. (That is why he reveals the appearance of great anger). Besides it also symbolizes the swiftest way to practise kindness and compassion. Mostly he appears with a face and two arms. Sometimes he appears with three faces and four arms or four faces with eight arms.



Dharma Master Kunabadha also built a temple at his former place of cultivation so as to make offerings to Guan Shi Yin Pu Sa. ,The sagely statue which was moulded by him was the Horse Head Guan Yin. But at that time, the Bodhisattva manifested a kind and compassionate appearance while the present statue has an appearance of extreme anger in accordance with the Record of Standard Deportment. Why is there such a difference ?

What is meant by the Six Guan Yin ? There are different explanations of the term. Now here are some of the general explanations.

In Buddhism, we talk about transmigration in the six paths. They are the realms of hells, hungry ghosts, animals, asuras, men and heavenly beings. Out of Great Kindness, Great Compassion and Great Vows, Guan Shi Yin Pu Sa transforms into six appearances so as to save and help living beings in those paths. The six appearances are :

(1) To break through the three obstructions in the hell realm which is full of acute sufferings, the greatly compassionate Guan Shi Yin Pu Sa reveals the appearance of Great Compassion Guan Yin with Thousand Hands and Thousand Eyes. (This is the same as the Thousand Hands and Thousand Eyes Guan Shi Yin Pu Sa whom we have already described.)

(2) To overcome the three obstructions in the hungry ghost realm where the living beings suffer hunger and thirst, the greatly kind Guan Shi Yin Pu Sa reveals the appearance of Great Kindness and transforms into the Sagely Guan Yin. (According to another source, the greatly kind Guan Shi Yin breaks through the three obstructions in the hells while the Greatly Compassionate Guan Shi Yin overcomes the three obstructions in the hungry ghost realm).

(3) To break through the three obstructions in the animal realm, the Fearless Guan Shi Yin Pu Sa appears with the Greatly Fearless form that resembles the Awesome ferocity of the King of beasts. So, there is the transformation of Horse Head Guan Yin.

(4) To overcome the three obstructions of the asura realm, The Great Light of Universal Illuminations Guan Shi Yin with the pervasive illuminating form relieves them of the sufferings of doubts, suspicion and jealousy. So, he transforms into the Eleven Faces Guan Yin.

(5) To break through the three obstructions of the human realm, the Heavenly Great Being Guan Shi Yin who knows of the world reasoning in the human realm reveals as a Heavenly Great Being to subdue the afflictions of pride and arrogance. He transforms into Zhun-ti Guan Yin.

(6) To overcome the three obstructions in the Heavenly Realm, Guan Shi Yin Pu Sa appears as the Greatly Deep and Distant Brahman. The Brahman is the Heavenly King. So he transforms himself into the As You Wish Wheel Guan Yin.

As we have already discussed the Thousand Hands Guan Yin, we will not repeat here.

The Sagely Guan Yin's full name is the Sagely Guan Shi Yin Pu Sa. He is also known as the Proper Guan Yin, the Greatly Compassionate Sage, the Greatly Diligent One Who Contemplates the World At Ease and other names.

All sentient beings who are sincerely respectful of Guan Shi Yin Pu Sa and call his name will be saved by the Bodhisattva. So he is known as the 'Bodhisattva Who Contemplates The Sound of The World'. Bodhisattvas do not have the definite appearances of either man or woman. He will reveal in the form in accordance with your thoughts. That is why everyone will see Guan Shi Yin Pu Sa differently. The manifestations mentioned in this book are all the Sagely Guan Shi Yin Pu Sa. He also transforms into the Six Guan Yin or Seven Guan Yin and other Guan Yin in the later part of this book. Because of his various Supreme Specialities and also because he is always at ease without obstruction in all worldly affairs, he is also known as the 'Bodhisattva Who Contemplates At Ease.'

The Sagely Image of Guan Shi Yin Bodhisattva which has been witnessed by most people wears a white robe and manifests a kind appearance. She may either be sitting or standing. As different people see differently, we should not be too attached to the descriptions of His Forms and Deportments in the various Sutras.

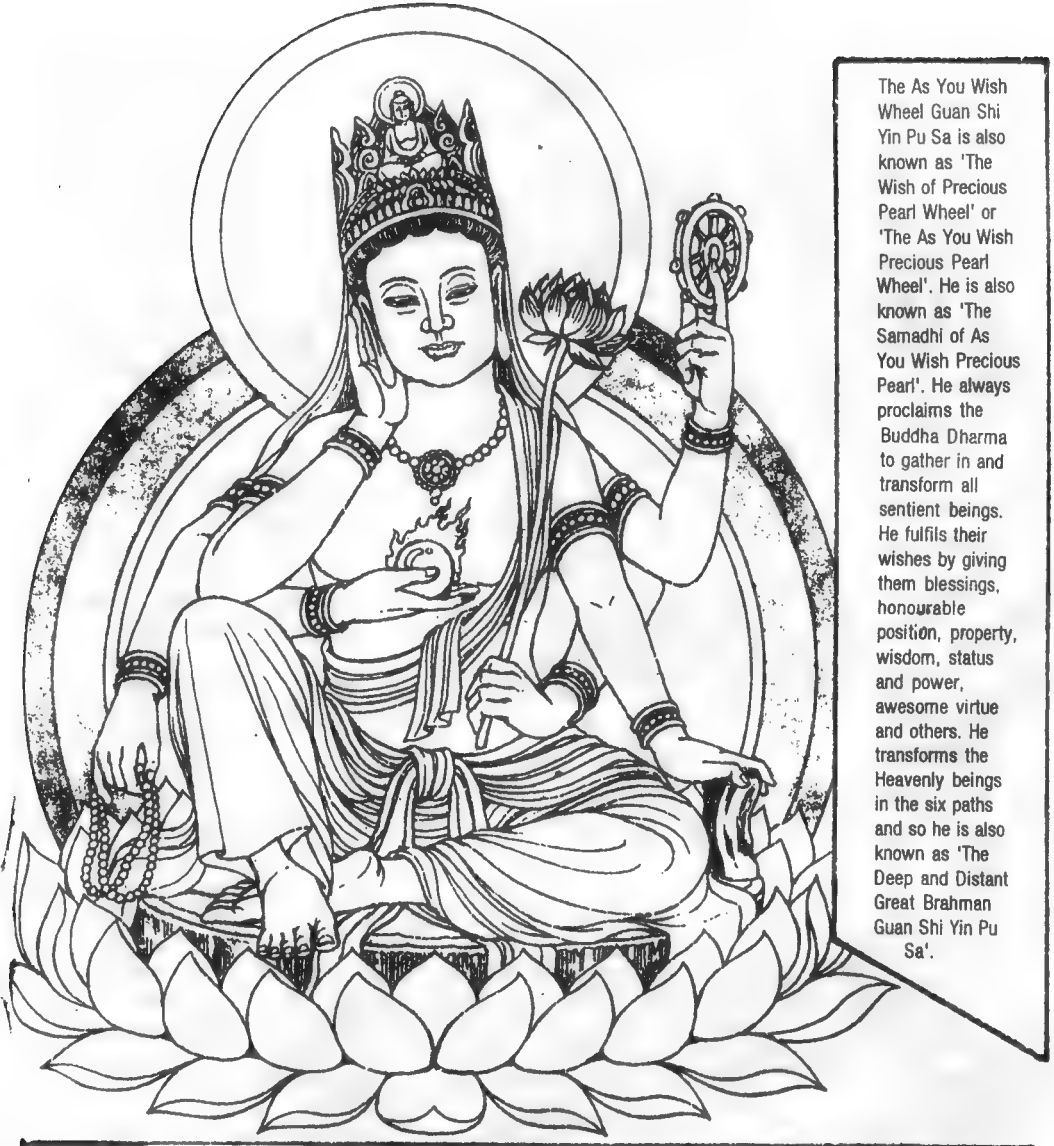
The Eleven Faces Guan Shi Yin Pu Sa is also known as the Pervasively Illuminating Great Light Guan Shi Yin Pu Sa. There are various explanations about the eleven faces. Some people say that the number 'eleven' is an inconceivable number. Others say that the eleven faces represent the eleven grounds of Buddhahood in severing the ten types of delusions. Again there is another explanation which points out the crossing over of living beings by using the Twelve Links of Causes and Conditions. So there are twelve faces. (In addition to the Buddha's face on the summit of the head). The Buddha's face on the summit is the cause, the Bodhisattva's face below the summit is the fruit. And the eleven faces on the head are the faces of expedience, while the face below is the actual one. The pair of expedience and principle represents the truth of worldly affairs and the Ultimate Truth.

The three faces in front reveal kindness. The Bodhisattva gives rise to kindness when he sees living beings perform good deeds. Compassionately he bestows on them happiness. The three faces on the left reveal anger. He witnesses the evil deeds of living beings and gives rise to great compassion so as to rescue them. The three faces on the right reveal the protruding teeth. He praises the practicers who purify their Karma and encourages them to cultivate the Buddha Path diligently. The face behind reveals the violent laughter. He laughed at those defiled beings who have performed a mixture of good and bad deeds. He guides them to stay away from the deviant path and to return to the Proper Path. The Buddha's face at the summit proclaims the various Dharmas to the Great Vehicle Practicers and guides them to return to the Buddha Path ultimately.

The Eleven Faces Guan Shi Yin Pu Sa reveals the Form of having four arms or eight arms, and this arrangement has varied through generations.

Zhun Ti Guan Shi Yin Pu Sa or Zhun Zhi Pu Sa according to the Hang's (Dynasty) translation, means the mother of seven hundred million Buddhas, or the mother of all Buddhas in the three periods of time, in praise of Guan Shi Yin Pu Sa who possesses the lofty virtues of highly respectable motherhood. So she is also known as 'The Mother of seven kotis of Buddhas.' The Bodhisattva transforms the people in the Human Realm and is also known as the Heavenly Great Being Guan Yin. The Chinese have great respect towards the Great Bodhisattva Zhun-ti Guan Shi Yin Pu Sa who responds to their needs and shows great concern towards all who have good faith in her.

Mostly Zhun-Ti Guan Shi Yin Pu Sa reveals the form of having one face, three eyes and eighteen arms. Besides she also reveals having four, six till eighty four arms. The primary concern of the Bodhisattva is to help living beings overcome the three obstructions of delusion, Karmic retribution and suffering.



The As You Wish Wheel Guan Shi Yin Pu Sa is also known as 'The Wish of Precious Pearl Wheel' or 'The As You Wish Precious Pearl Wheel'. He is also known as 'The Samadhi of As You Wish Precious Pearl'. He always proclaims the Buddha Dharma to gather in and transform all sentient beings. He fulfils their wishes by giving them blessings, honourable position, property, wisdom, status and power, awesome virtue and others. He transforms the Heavenly beings in the six paths and so he is also known as 'The Deep and Distant Great Brahman Guan Shi Yin Pu Sa'.

The image of the As You Wish Guan Shi Yin Pu Sa sometimes reveals the appearance of having two, four, six, eight, ten or twelve arms. According to the As You Wish Wheel Yoga Sutra of Bodhisattva Who Contemplates At Ease, he manifests a golden body with six arms. The hair coils up at the summit and is adorned with a precious crown. The King of Great Ease sits on the crown and proclaims the forms of Dharma. The first hand on the right reveals the form of thinking. With great compassion he is always mindful of the sentient beings. The second hand is holding the 'As You Wish Precious Pearl' so as to fulfil the living beings' wishes. The third hand is holding the beads and he crosses the suffering of animals by reciting the Buddha's name. The first hand on the left is resting on the lotus petal which represents the touching of Brightly Illuminated Hill and the accomplishment of Non-moving. The second hand is holding a lotus which represents the severing of all evil Dharma. The third hand is holding a wheel and he is able to turn the Unsurpassed Dharma.

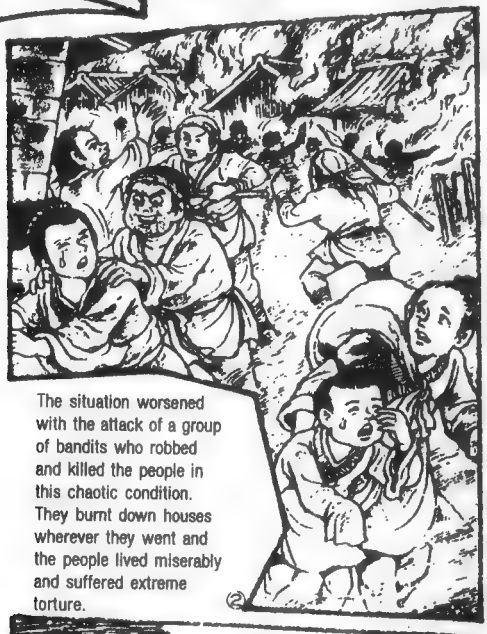
From the past till now, the six arms are used to be paired with the six Guan Yin that correspond to the six paths. The first right 'Thinking Hand' corresponds to the Sagely Guan Yin who relieves the acute suffering of beings in the hell realm. The second 'As You Wish Precious Pearl Hand' corresponds to the Thousand Hands Guan Yin who relieves the suffering of thirst and hunger in the hungry ghost realm. The third Hand with the beads for recitation corresponds to Horse-Head Guan Yin who crosses over the sufferings of being beaten up in the animal realm. The first left hand of 'Brightly illuminated hill' corresponds to the Eleven Faces Guan Yin who relieves the suffering of contention in the asura realm. The second Lotus Flower Hand corresponds to Zhun-ti Guan Yin who teaches and transforms people in the human realm. The third Vajra Hand corresponds to As You Wish Wheel Guan Yin who breaks through the attachment to possession in the heavenly realm.

The image of Never-empty Rope Guan Shi Yin Pu Sa reveals a face with three eyes and four arms or eight arms. Sometimes he manifests in the forms of having three faces with six or ten arms and others. He holds the rope which symbolizes the gathering in of living beings, the guiding and subduing of evil Maras who are savage, rebellious and rude, and the crossing over of all sufferings and disaster. Many Sutras contain records about the Never Empty Rope Guan Shi Yin Pu Sa. In fact, there are as many as eight records of the Bodhisattva in Chapter 20 of the Great and Proper Store Sutra.

According to the Tian-Tai Sect, they found that Zhun-ti Guan Yin of the Six Guan Yin is the Buddhas Mother, so she cannot be Guan Yin. They replaced 'Zhun-ti Guan Shi Yin Pu Sa with the Never-empty Rope Guan Shi Yin Pu Sa.'

So, let us pay respect to The Never-empty Rope Guan Shi Yin Pu Sa. In ancient India, rope was a weapon used in wars and hunting trips so as to catch people and horses. Never-empty means the fulfilling of all vows. It symbolizes the rope of great kindness and great compassion of Guan Shi Yin Pu Sa in rescuing, crossing over and transforming all living beings. His vows will all be fulfilled. As he transforms people in the human realm, he is known as the 'Heavenly Great Being Guan Shi Yin Pu Sa', the 'Non-Emptiness King Guan Yin', the 'Never-empty, Great and Expansive Illuminating King Guan Yin', the 'Entire Ground of Non-Emptiness King Guan Yin' and others. If we were to put the Never-Empty Rope Guan Shi Yin with the six Guan Yin as we have mentioned earlier, they are then called the 'Seven Guan Yin'.

Except for the Horse-Head Guan Shi Yin Pu Sa, the Bodhisattva mostly appeared as a kind and compassionate lady. That is why many readers consider that the Bodhisattva is a woman, especially those who have read the first version of this book, "Guan Shi Yin Pu Sa"; they will hold on to the opinion that Miao Shan Princess, who was the transformation of Guan Shi Yin Pu Sa, gives us the proof that she is a lady ! The Bodhisattva can transform himself into thousands of millions of hundred million bodies, so the Princess Miao Shan could also be one of the transformations. A Bodhisattva does not have a fixed identity. If you still harbour doubts that she is a woman, take a look at the following transformation and you might have some of your suspicion cleared.



The situation worsened with the attack of a group of bandits who robbed and killed the people in this chaotic condition. They burnt down houses wherever they went and the people lived miserably and suffered extreme torture.

②

He-nan is the capital of the Emperor for many generations. It is a blessed ground with abundant auspiciousness. But at the end of Song Dynasty, at the beginning of Yuan, it was invaded by barbarians and the poor citizens who ran for their lives experienced acute sufferings because of continual warfare.

①

Li-quan, the Head of the bandits, together with his wife, were both fierce and cruel. Each of them carried an iron spear. Together they were known as the Unbeatable Pair of Iron Spears. Their notorious names attracted lots of other bandits who sought refuge under them and so the number of bandits increased tremendously. They were so powerful that wherever they went, not a hen nor a dog was spared. These vicious savages were indeed extremely cruel and wild.

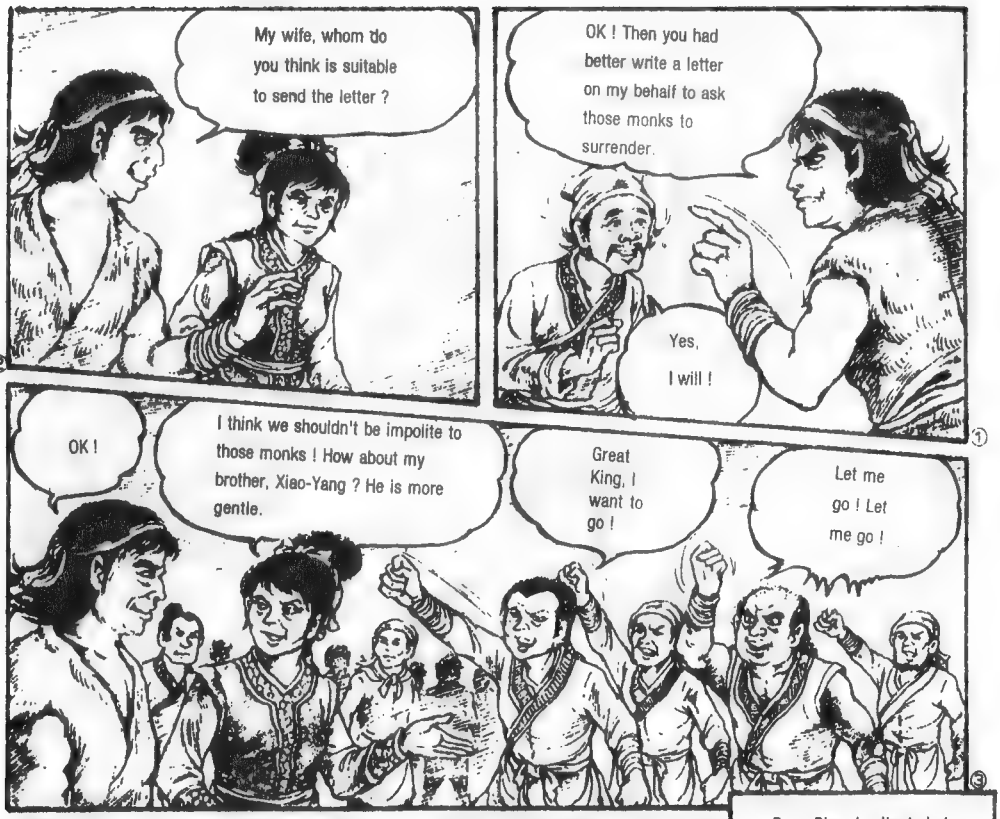
③

KILL
KILL
KILL
PEE
PEE
PEE
PEE
PEE
PEE
KILL
KILL
These vicious bandits behave worse than animals ! How can I let them continue with such sinful crimes ?
Amitabha Buddha ! What great offenses they are committing !

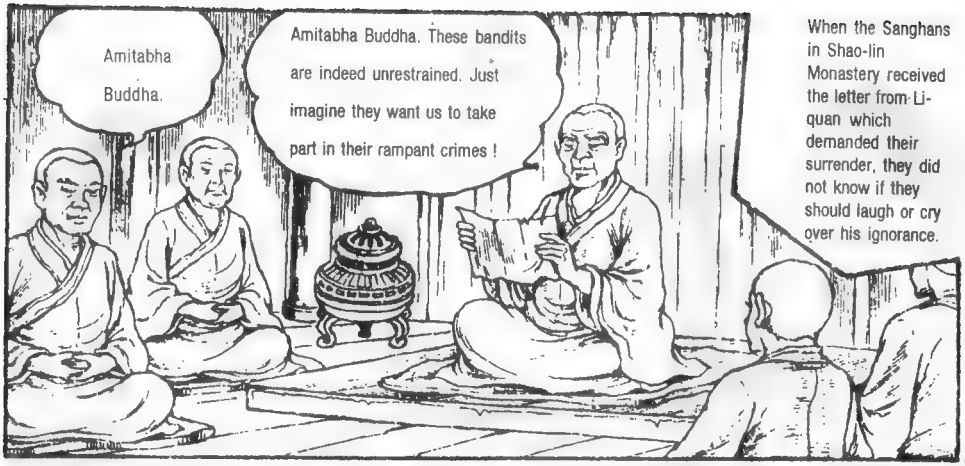
The strength of Li-quan's gang spread as far as the border of Deng-feng county in Henan.
But..... I have something to report, Your Honour.....
Tomorrow, divide the soldiers into three groups and we will conquer Deng-feng county from three directions !
Shao-lin Monastery is famous for their Kung-fu. I heard that all the monks in the temple are skilled at fist and rod fighting.
What does the Shao-lin Monastery have to do with us ?
There is a Sao-shi Hill in the western part of Deng-feng county. And on that hill there is a Monastery known as Shao-lin Monastery.

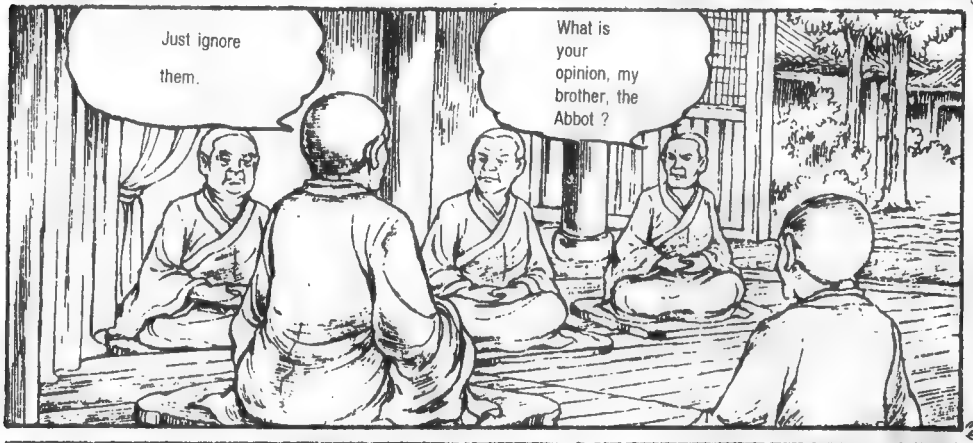
If we were to invade Deng-feng county, I am sure they will interfere. So, I think it is better to discuss with the monks first.
What ! Are you frightened then ?
Go to hell ! What kind of military counsellor are you ? Worse than a dog !
Pok
Hei !
Hei !
Take him out and chop into pieces !
I, Li-quan need no coward like you !

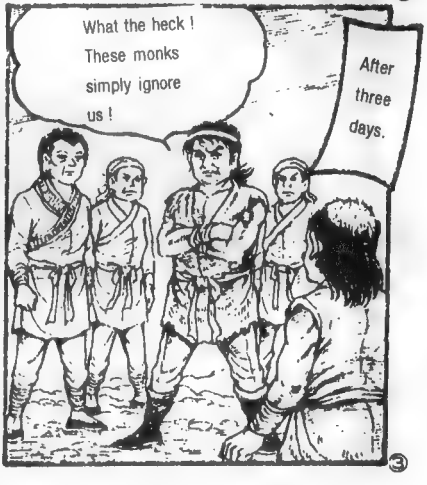
Yes, yes, my dear.....
I think Ma-e has not finished speaking. Why can't The Great King be a little patient and listen to his idea ?
Oh ! My wife.....
Wait.
I am sure that the monks in Shao-lin Monastery must have heard of the awesome name of our Great King. If we can subdue them, we can then have an army of monks as our soldiers.
Go on ! What are we going to discuss with those monks ?
Oh ! Yes.....
Not bad. It is useful to have a group of monks as our soldiers !
Let me see..... hei..... hei !
Our Great King will become more powerful, right ?

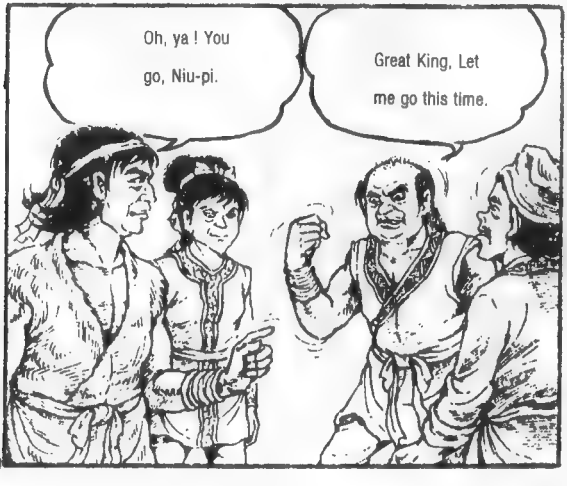

My wife, whom do you think is suitable to send the letter ?
OK ! Then you had better write a letter on my behalf to ask those monks to surrender.
Yes, I will !
OK !
I think we shouldn't be impolite to those monks ! How about my brother, Xiao-Yang ? He is more gentle.
Great King, I want to go !
Let me go ! Let me go !

Song Shan is situated at the County of Deng-feng in Central Henan Province. Because of its central position, it is known as the Central Mountain among five other mountains. There are more than twenty peaks in the whole mountain range of Song Shan.. The hills on the East are known as Tai-Shi. The hills on the west are known as Shao-Shi. Shao-lin Monastery is situated below the Peak of Five Breasts in the Northern Range of Shao-shi. It was first built during the reign of Xiao-Wen-Di, towards the end of the Wei Dynasty in the twentieth year of the Tai-he period.


Amitabha Buddha.
Amitabha Buddha. These bandits are indeed unrestrained. Just imagine they want us to take part in their rampant crimes !
When the Sanghans in Shao-lin Monastery received the letter from Li-quan which demanded their surrender, they did not know if they should laugh or cry over his ignorance.
①


Just ignore them.
What is your opinion, my brother, the Abbot ?
②


What the heck ! These monks simply ignore us !
After three days.
③

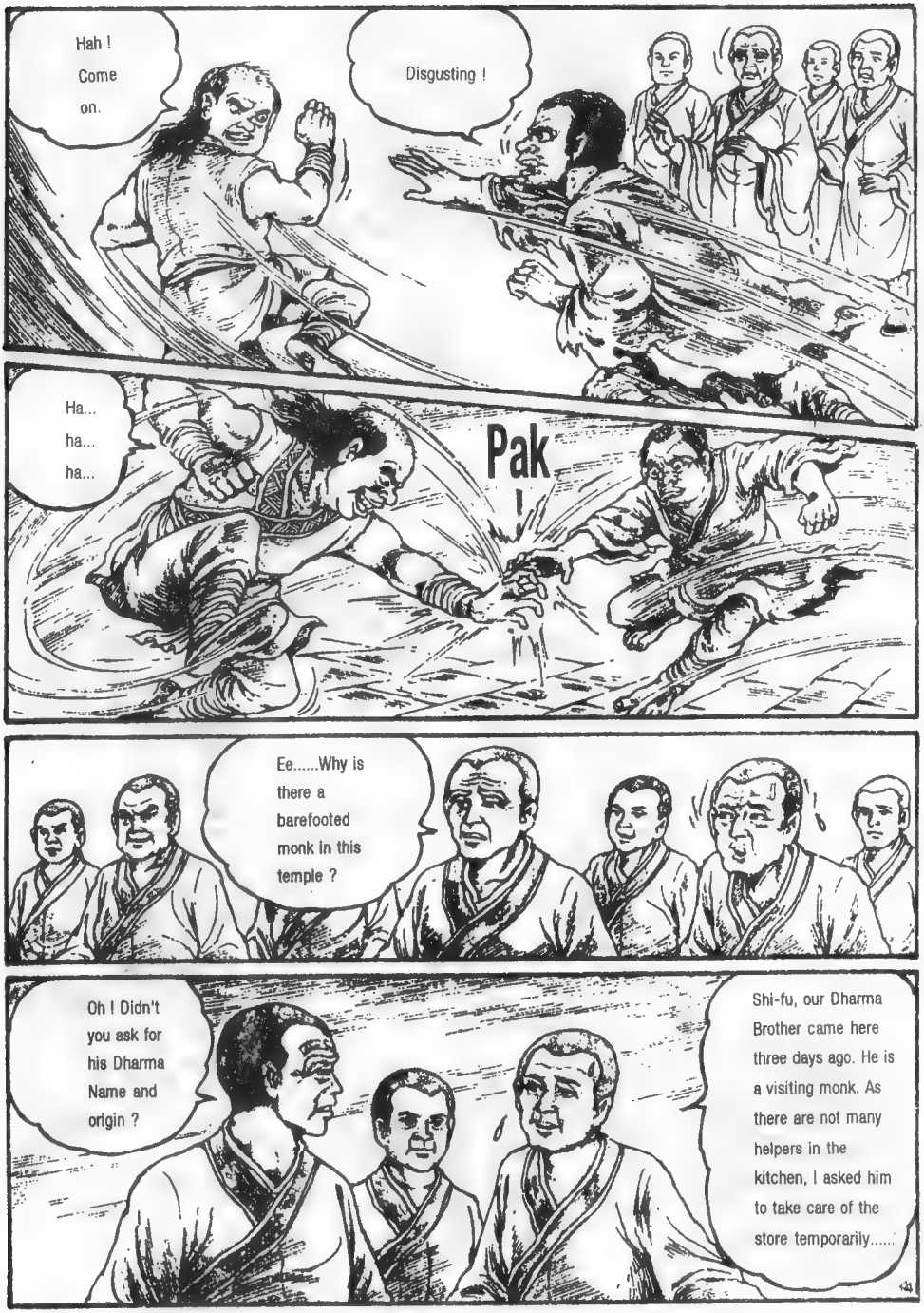

Oh, ya ! You go, Niu-pi.
Great King, Let me go this time.
④

Wei ! Listen ! All the monks in Shao-lin Monastery. Quickly ask your Abbot to talk to me !
②
①
I am Niu-pi The Great, the First Class Killer of The Great King Li-quan !
④
It must be the bandits again.
Who is shouting outside the gate ?
③
What ! Haven't you heard of Li-quan, the Unbeatable Iron Spear ?
Who is Li-quan The Great King ?
⑤

Ah !
Get out ! Get out of my way ! I will see the Abbot myself !
1
Amitabha Buddha !
3
Pei
The donor, please wait for a while .....
2
I am Zhi-kong, the poor monk who is in charge of the front hall. What can I do for you ?
Hei ! Are you the Abbot of Shao-lin Monastery ?
4

Yes, Go and tell your leader.....Ah ! No.....Your Abbot, that if you all were to surrender to our Great King, Li-quan, you could get half of the wealth after robbing from the people. Soon, you would all be rich.....if not.....
1
What will happen then ?
2
Ah.....
Ah.....
If not, we will bring in the army, kill all the monks and burn down the Shao-lin Monastery !
3
Brother, I will !
Which of you wish to teach this savage a lesson on my behalf ?
4
Humph !
Want to fight ? No problem ! I, the great one, have long wished to learn the fist fighting Kung-fu of Shao-lin Monastery. Come on ! Come on !
5
Wait for a moment
6

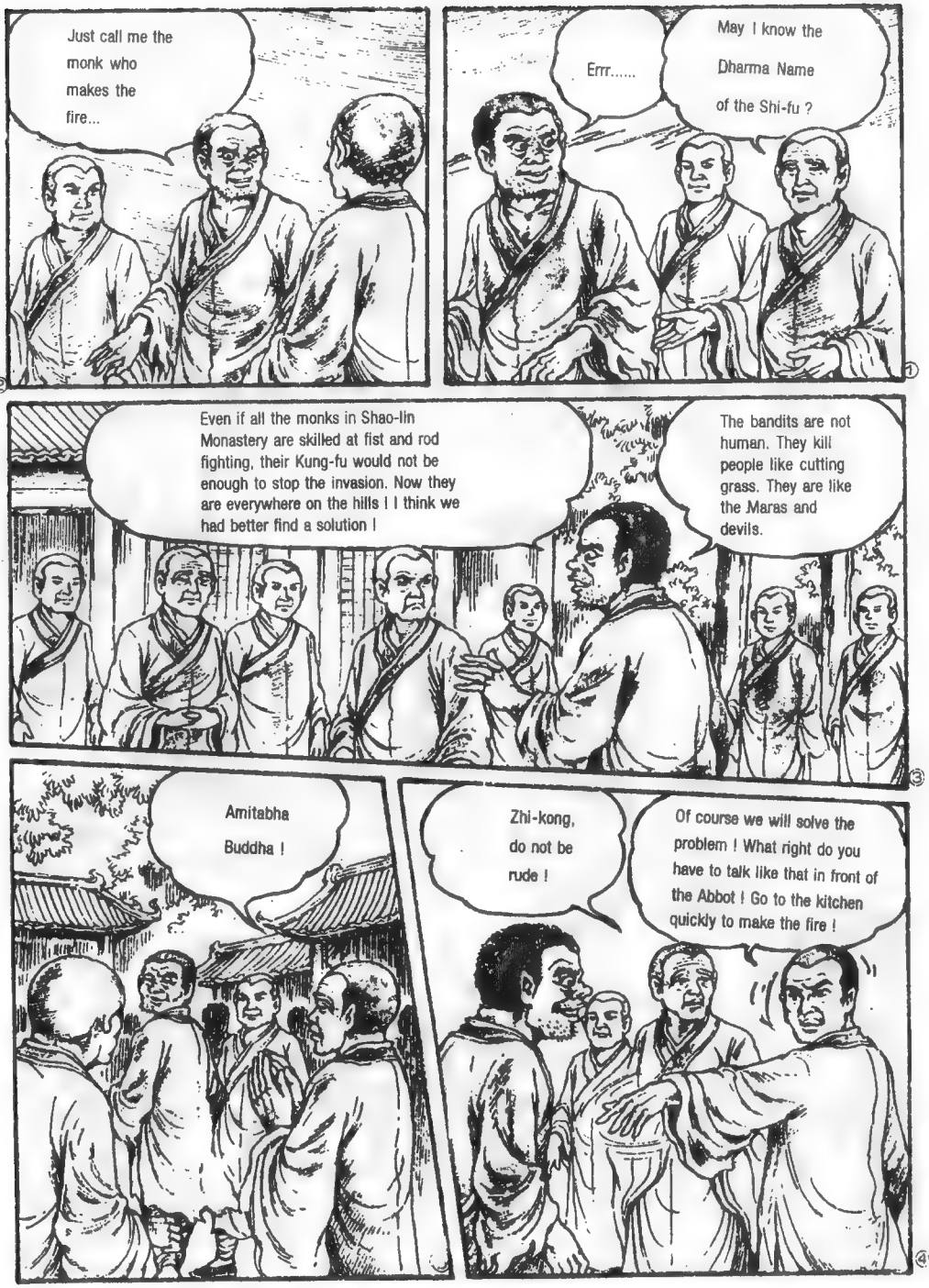
Amitabha Buddha !
Here is our Venerable Abbot.
①
We are left home people who wish not for illicit wealth, nor do we care to take part in crimes and create evil karma. May the donor go back now !
Ha...ha...ha. I knew that you will come out.
②
③
Amitabha Buddha !
Hah ! You old bald head. Our Great King honours you; that is why he asks you to take refuge with him ! As you have declined his invitation, I think you are asking for more trouble !
④
These unforgivable bandits are really a nuisance, don't you think so ?
Hah ! Get out ! Get out of my way !
⑤


Hah ! Come on.
Disgusting !
①
Ha... ha... ha...
Pak !
②
Ee.....Why is there a barefooted monk in this temple ?
③
Oh ! Didn't you ask for his Dharma Name and origin ?
Shi-fu, our Dharma Brother came here three days ago. He is a visiting monk. As there are not many helpers in the kitchen, I asked him to take care of the store temporarily.....
④

Hah !
No.....
I didn't
.....
CHI
Wah !
PANG
Hi.....
hi.....
Oh !
PANG

Cui !
BA
1
Wei !
Stop, stop
fighting !
Yes.....
yes.....
Zhi-kong, if they
continue like that,
I am afraid one of
them would be
killed ! Don't you
think so ?
2
3
Aiyo !
Aiyo
.....
No more
fighting,
please !
4

Hu !
Hu !
Wah !
BA
Oh !
That's enough ! Dharma Brother, let him go !
He !
Wah ! You evil monks ! I will be back to take revenge. Just wait ! Aiyo !


Just call me the monk who makes the fire...
Errr.....
May I know the Dharma Name of the Shi-fu ?
Even if all the monks in Shao-lin Monastery are skilled at fist and rod fighting, their Kung-fu would not be enough to stop the invasion. Now they are everywhere on the hills ! I think we had better find a solution !
The bandits are not human. They kill people like cutting grass. They are like the Maras and devils.
Amitabha Buddha !
Zhi-kong, do not be rude !
Of course we will solve the problem ! What right do you have to talk like that in front of the Abbot ! Go to the kitchen quickly to make the fire !

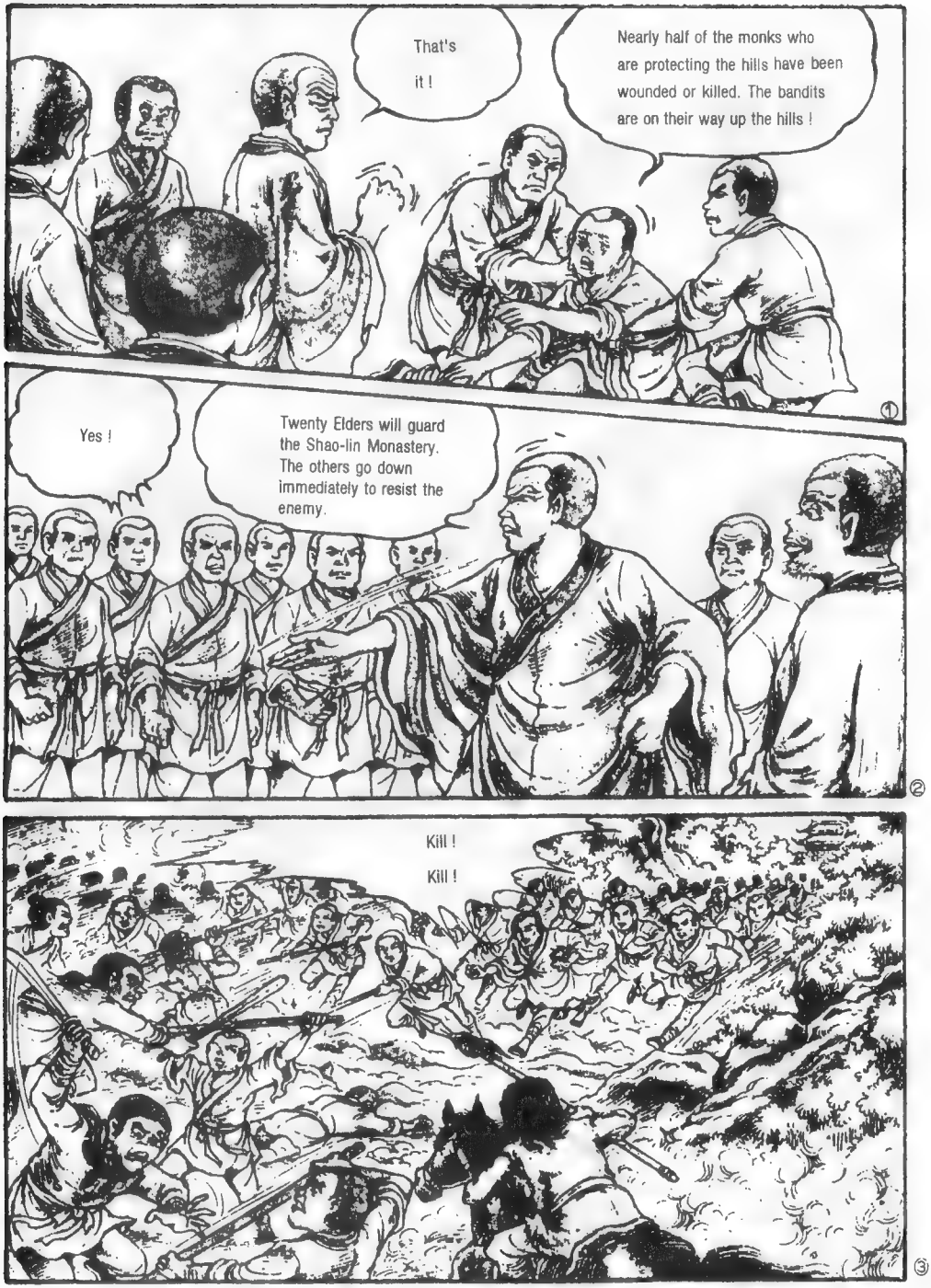
Then send some other Dharma brothers to the village to notify the villagers to hide in the hills temporarily. Otherwise they might be harmed by those bandits.
Zhi-kong ! Send fifty brothers to guard the hills in front of the gate. If there is any movement, report to me immediately.
Yes !
What the monk had said is right. If we refuse to surrender, the bandits are sure to come after us !
Humph !
You ! It's all your good idea ! Aiyo ! Aiyo !
Let's take a look at Li-quan's battalion campsite again. Humph ! Humph !
WAH! WAH!
Send the soldiers to surround the hills immediately. Burn the Shao-lin Monastery to the ground !

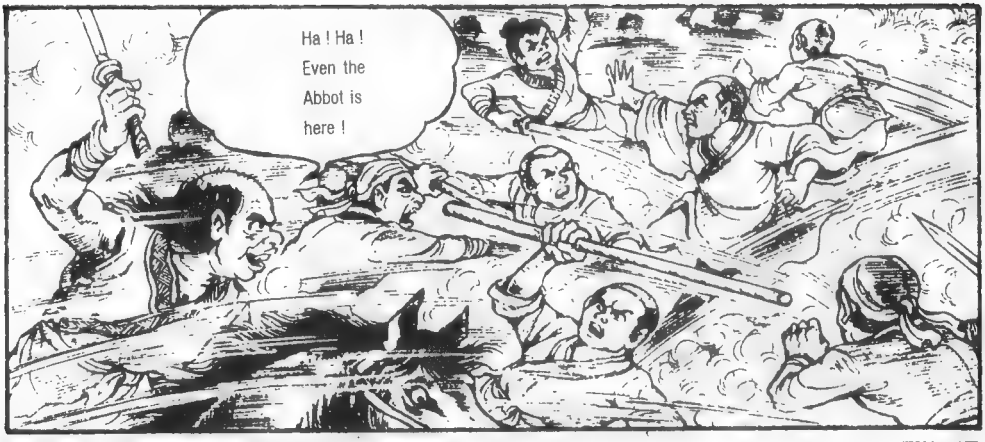
KILL!
KILL!
Yes, we did !
Did you all hear the shouts ?
My god ! The bandits are really invading ! They are all over the hills now !
KILL
KILL

Wu-Xian, run back quickly to report to the Abbot !
Yes !
We should never let the bandits cross over the hills or else the Shao-lin Monastery will perish !
That's right !
HEI !
The others follow me to stop the invasion !
KILL !
KILL !

The monks
of Shao-lin
are offering
their lives.
Kill them.
KILL
Ah !
He !

Amitabha Buddha !
Shi-fu ! Shi-fu ! The bandits are all over the place now.
①
Ah ! It's you again .....
Ai ! Not only must we protect Shao-lin Monastery, we must also kill them so as to save the citizens here. What are we waiting for ?
③
The Kind and Compassionate Buddha, Today, the monks of Shao-lin Monastery must break the precept of not killing so as to protect the pure ground of The Buddha.
②
Ai !
The bandits are using knives and spears, but we only use wooden rods.....
⑤
Shi-fu ! Shi-fu !
④

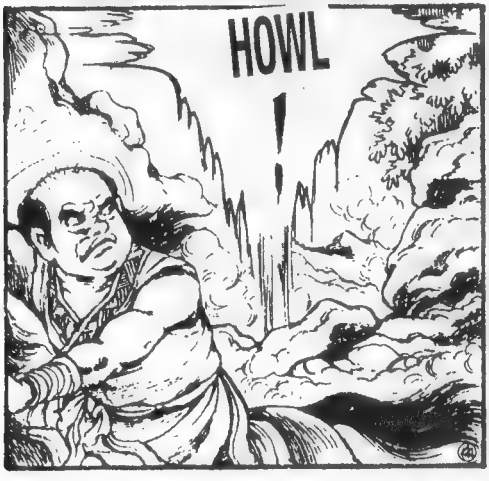

That's it !
Nearly half of the monks who are protecting the hills have been wounded or killed. The bandits are on their way up the hills !
①
Yes !
Twenty Elders will guard the Shao-lin Monastery. The others go down immediately to resist the enemy.
②
Kill !
Kill !
③


Ha ! Ha !
Even the
Abbot is
here !

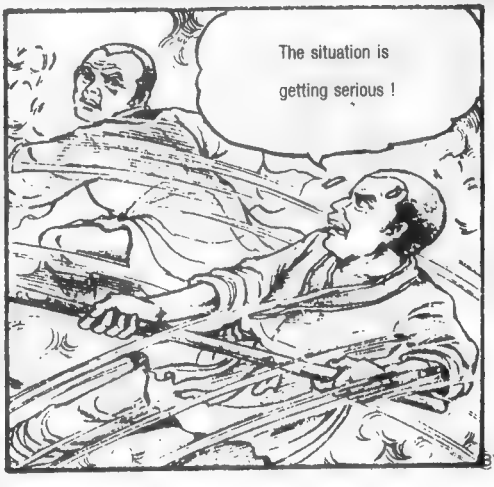
①

Brothers !
Run up the
hills !

②


HOWL
!

③

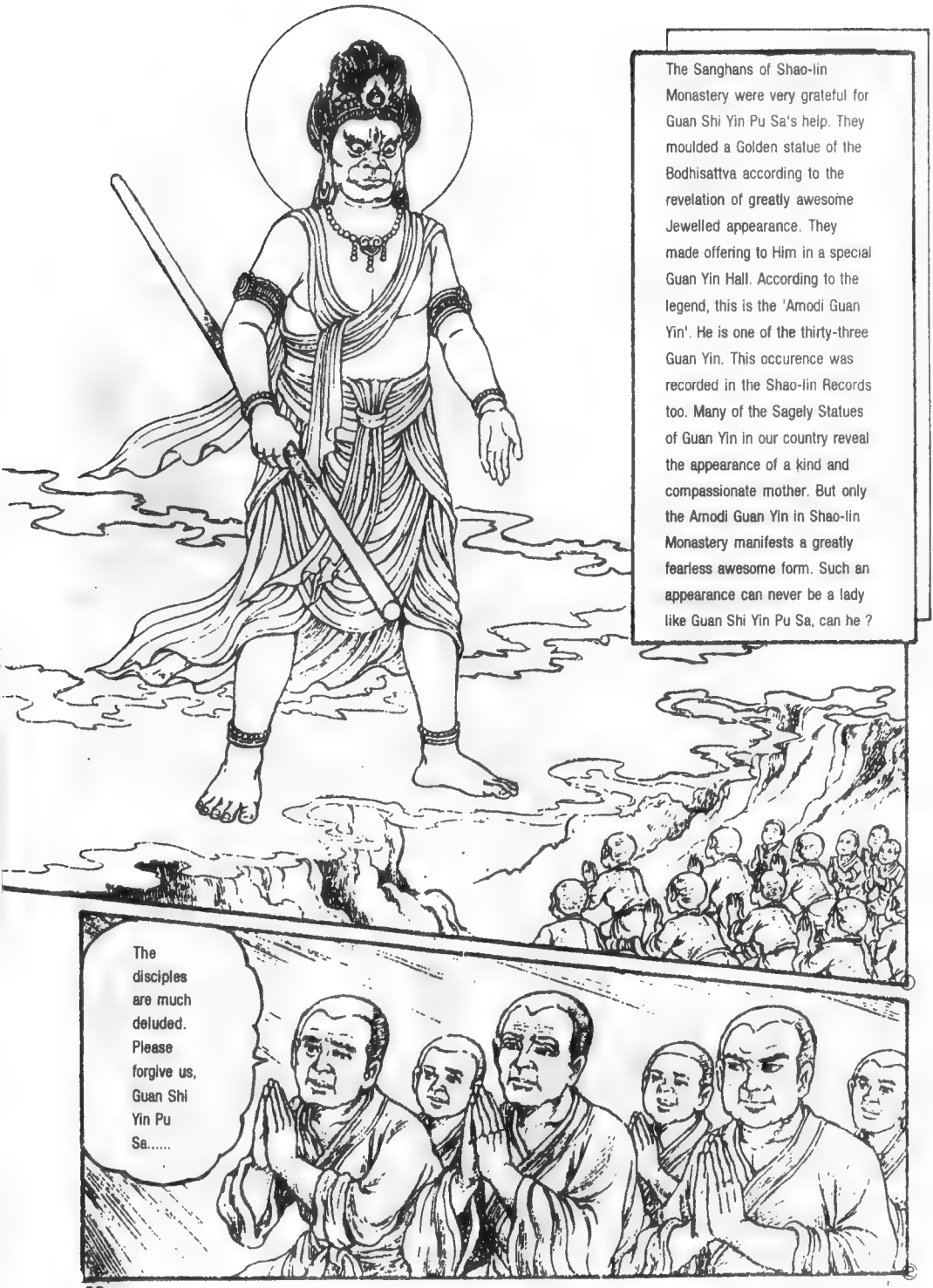

The situation is
getting serious !

Ee ! That is
.....That one
is.....
HOWL
Howl !
PANG
!
WAH

He !
Ah ! That is the monk who makes the fire !
WAH
WAH ! My husband !

Wah ! Our chief and his wife have both been defeated !
WAH !
We had better run for our life !
WAH

Do not go after them, all the monks of the Shao-lin Monastery ! Quick ! Carry all the wounded monks and bandits back to the Monastery to treat their wounds.
①
Ha ! Ha ! Ha !
②
I am Guan Shi Yin Pu Sa !
④
May.....May I know who the Honoured One is ?
⑤

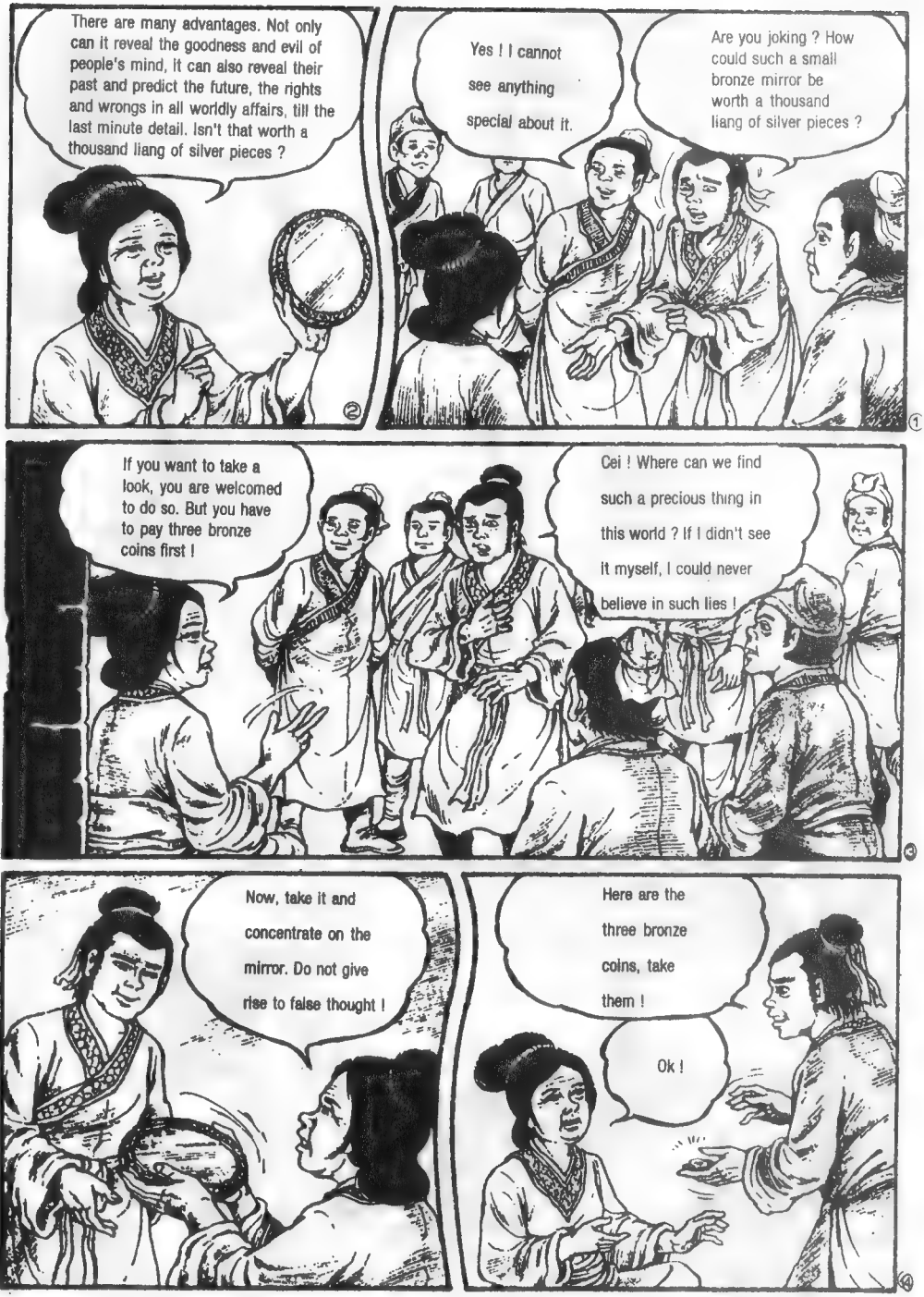

The Sanghans of Shao-lin Monastery were very grateful for Guan Shi Yin Pu Sa's help. They moulded a Golden statue of the Bodhisattva according to the revelation of greatly awesome Jewelled appearance. They made offering to Him in a special Guan Yin Hall. According to the legend, this is the 'Amodi Guan Yin'. He is one of the thirty-three Guan Yin. This occurence was recorded in the Shao-lin Records too. Many of the Sagely Statues of Guan Yin in our country reveal the appearance of a kind and compassionate mother. But only the Amodi Guan Yin in Shao-lin Monastery manifests a greatly fearless awesome form. Such an appearance can never be a lady like Guan Shi Yin Pu Sa, can he ?
The disciples are much deluded. Please forgive us, Guan Shi Yin Pu Sa.....

Ah ! The Jewelled Appearance of Guan Shi Yin Pu Sa has disappeared.
Na Mo The Greatly Kind and Compassionate Guan Shi Yin Pu Sa.
①
Yes, I will.
Zhi-kong, quick, go and count how many of the monks in the temple are wounded or dead.
②
The horses are living beings too. They are innocent as they are controlled by the bandits. Surely the Bodhisattva would not wish to cause them any injury !
Guan Shi Yin Pu Sa is greatly kind and compassionate. Even though the bandits are beings of the ten evil deeds, he does not wish to harm them.
Amitabha Buddha !
Honourable Master, here is the report The leader of the bandits, his wife and other bandits who were hit by the golden Jewel-rod of Guan Shi Yin Pu Sa are not wounded. They only fainted. Even the horses are spared.
③

Amodi Guan Yin

Amodi Guan Yin is also known as Amolai Guan, the Fearless Guan Yin, the Broad and Expansive Guan Yin, the Fearless Bodhisattva who contemplates At Ease and other names. According to the records of the Standard Rules of Deportment of Amodi Guan Yin, it was stated, "Even if a man were to commit the heavy offences of Uninterrupted Hells, if he could be mindful and recite the names of Amodi Guan Yin diligently for two days and nights, he would be able to see the awesome appearance of the Bodhisattva. Even more so for those who are originally pure, they would obtain whatever they wished for. They would be respected by others and obtain the penetration of past lives. Finally they would certify to the tenth ground and attain samadhi." The bandits who robbed and killed the people, who burnt down the houses, would be sentenced to death. After passing away, they would surely descend into the hells. The greatly kind and compassionate Guan Shi Yin Pu Sa manifested such an appearance in order to save and warn them. According to the Records of the Standard Rules of Deportment, Amodi Guan Yin appears with three eyes and four arms. He rides on the white lion and wears the Jewel-crown. The two front hands carry a small Phoenix-Head Harp (an ancient musical instrument). The second left hand carries a Mo-Jue (a whale) and the second right hand carries the white auspicious bird. He is extremely adorned, with bright flames shining on his body. Then why did the Shao-lin's Sanghans witness another form of awesome fierceness ? This was to teach the sanghans not to be afraid of bandits. They should wipe out the bandits so that the people can live in peace !

One day, in the town of Luo-yang, there came an old lady.
After defeating the bandits at Shao-lin Monastery, Guan Shi Yin Pu Sa remained in Luo-yang as he was afraid that the bandits who ran away might return to harm the people.
①
Hei ! This is a precious mirror which can rarely be found in the world !
What kind of precious mirror is that ?
Selling Precious Mirror !
②
It costs a thousand liang of silver pieces. I would not sell at a lower or higher price. If you were to miss this opportunity, you would not be able to find it even if you could pay eight thousand to a hundred thousand liang of silver.
Here is the Greenish Bronze Precious Mirror.
④


There are many advantages. Not only can it reveal the goodness and evil of people's mind, it can also reveal their past and predict the future, the rights and wrongs in all worldly affairs, till the last minute detail. Isn't that worth a thousand liang of silver pieces ?
②
Yes ! I cannot see anything special about it.
Are you joking ? How could such a small bronze mirror be worth a thousand liang of silver pieces ?
①
If you want to take a look, you are welcomed to do so. But you have to pay three bronze coins first !
Cei ! Where can we find such a precious thing in this world ? If I didn't see it myself, I could never believe in such lies !
③
Now, take it and concentrate on the mirror. Do not give rise to false thought !
⑤
Here are the three bronze coins, take them !
Ok !
④

This mirror looked like any other mirror. But once you had looked at your face, you would feel as though it was very deep. And it would reveal clearly all the actions and thinking of a man throughout his life. He would feel as if he was inside the mirror.

①

③

④

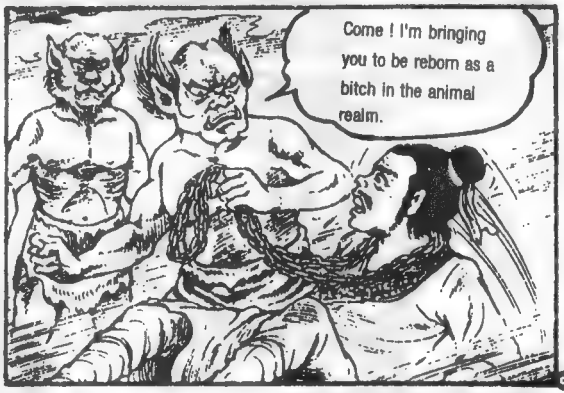
⑤

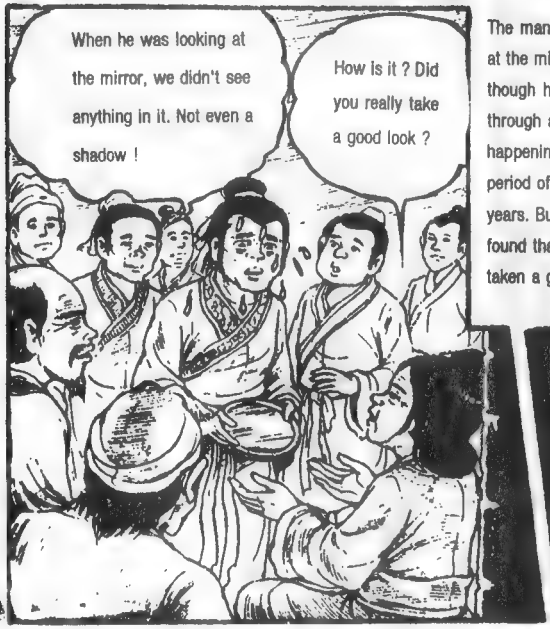
⑥

He ! You damned bitch ! You don't like me, right ? I feel distaste at your sight too !
Yi ! Can't I take a look ? Why are you barking !
Wang ! Wang !
Wang ! Wang !
You are asking to be beaten up !
HOW!!
Pi !

Wang !
Wang !
Instead of hitting that bitch, now I have crushed all the puppies to death.
Aiya !
Wang !
Wang !
Damn you ! I will have to deal with you this very day !

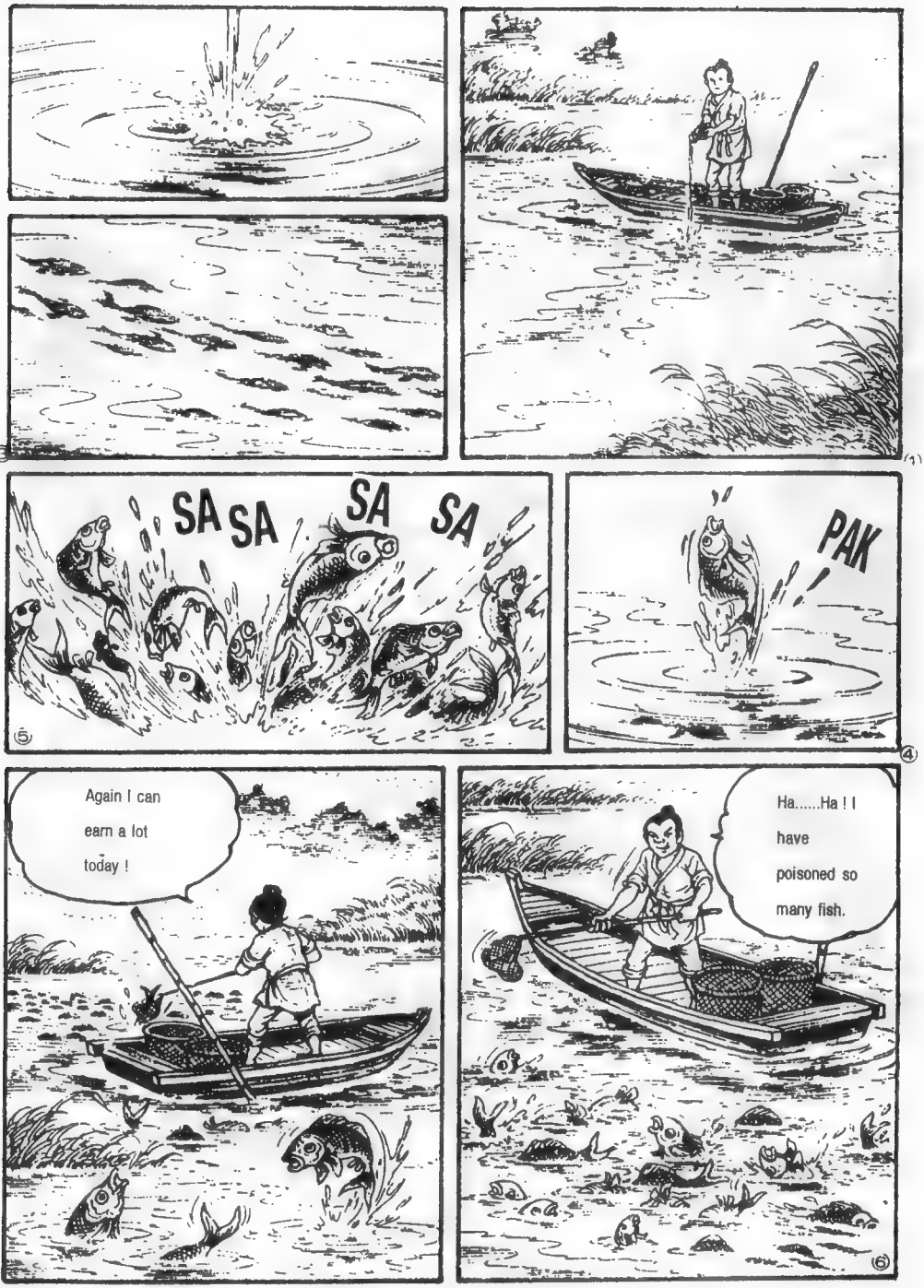
Howl !
Wu !
Wu !
①
Wu Wu
.....
③
④
Hi ! Luckily all the neighbours are working in the fields.
⑥
Let's drag the carcass to Ah-qi, the sausage-maker. I can get some money from him to go gambling.
⑤

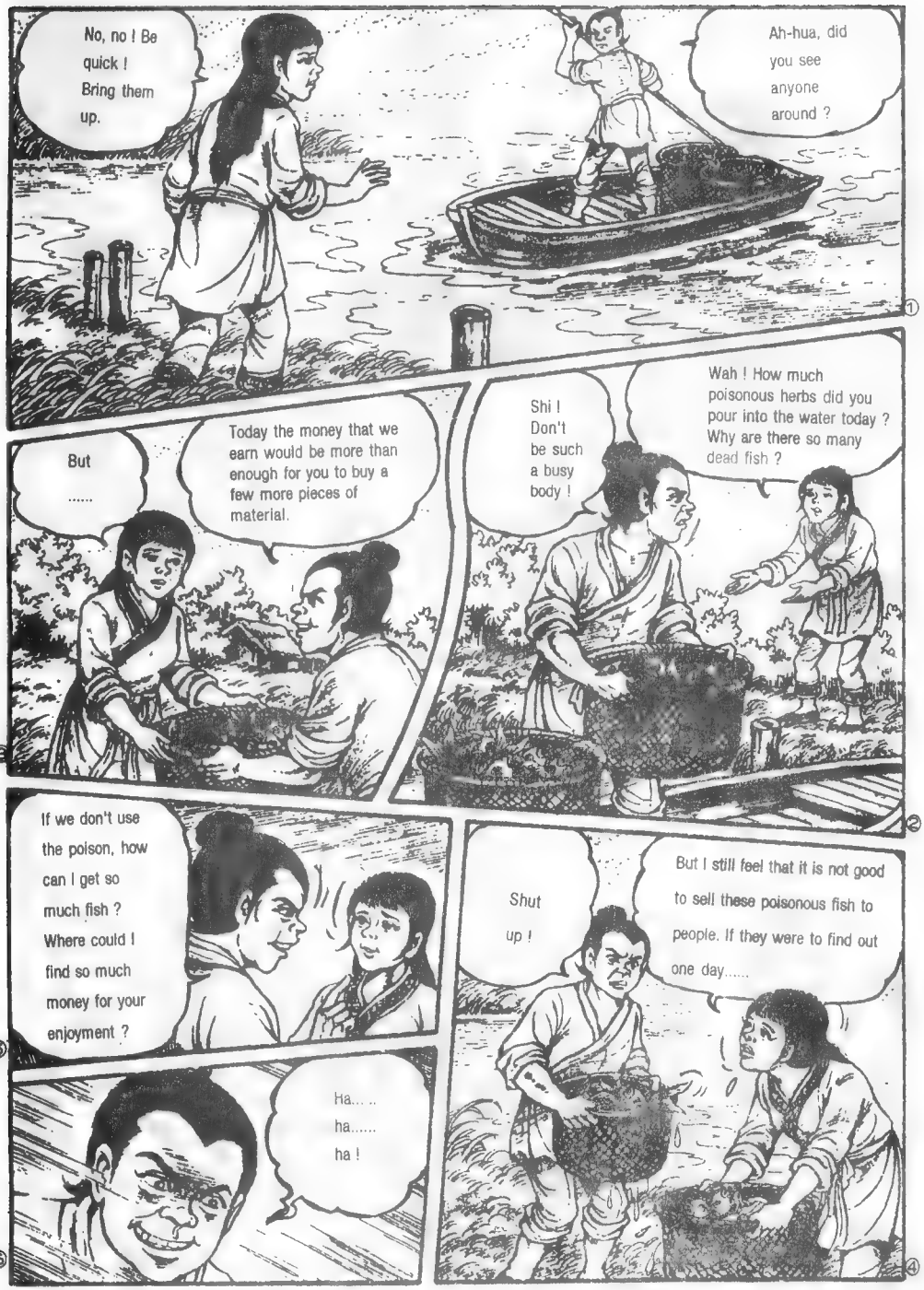




The man who was looking at the mirror felt as though he had gone through all the happenings through a period of ten to twenty years. But the observers found that he had just taken a glance only.

Yo ! Mr. Tan, you look so pale. Why are you sweating like that ?
Whatever happened can only be witnessed by you. And only you alone can understand it.
①
Yes.....yes. I did see it. It really is worth three coins.....
Mr. Tan, did you really see anything ?
②
Ai ! You can spend three coins to take a look. Do not be so long winded !
What did you see ?
③
Yes !
Ok ! Let me take a look at it ! Here, three coins !
④
⑤
⑥


SA SA SA SA
PAK
Again I can earn a lot today !
Ha.....Ha ! I have poisoned so many fish.


No, no ! Be quick ! Bring them up.
Ah-hua, did you see anyone around ?
1
But .....
Today the money that we earn would be more than enough for you to buy a few more pieces of material.
3
Shi ! Don't be such a busy body !
Wah ! How much poisonous herbs did you pour into the water today ? Why are there so many dead fish ?
2
If we don't use the poison, how can I get so much fish ? Where could I find so much money for your enjoyment ?
5
Shut up !
But I still feel that it is not good to sell these poisonous fish to people. If they were to find out one day.....
4
Ha..... ha..... ha !
6

Yes, I saw.....
Lai-wang, say something please ! What did you see just now ?
①
Killing the fish and harming the people, these two are the offences of murdering.
②
Aiya ! Go and see for yourselves !
④
Here ! Here ! Mr. Liu !
Wei ! Stand aside. The officer Mr. Liu is coming !
⑥
Oh ! The officer, Liu.
What kind of precious mirror can it be ? Let me take a look.
Ha.....ha.....ha.....
⑤

All right ! It is good for you to take a look.
Come on ! If it is really good, I will give you a few extra coins. Ha.....ha.....
1
2
3
The animals all hide themselves. Where am I to hunt for them ?
5
Ai ! What a damned day ! There is snow everywhere.....
4
Eee ! Some one is knocking at the door.
KA!
KA!
7
To earn a living in winter is really difficult.
6

Hu ! It's really cold outside !
Who is that ?
①
②
Ah !
③
I am on my way to buy some leather at the border. I did not expect the snow to fall before I reached the city.
Oh..... Oh !
I.....I am sorry. I was just passing by.....
⑤
④
Ha !
Come nearer to the fire-place !
Never mind. No problem. Some travellers do stop here at times to take a rest at night.
⑥

Oh.....
Oh.....
Thank you so much !
Here is a little wine. Take a few gulps to warm yourself up.
HAK !
Hu !
⑤
PANG
⑦
Wah !
KA ZHA !
⑥

Hu ! Hu ! My God ! All silver and gold pieces ! I shall be rich this time !
②
I was just worrying about my living and here comes the silver ?
①
Wait till I bring this poor ghost out and bury him in the remote mountain. Not a soul nor a ghost would know about this. Aha..... ha.....
So much money ! I don't have to hunt in this remote place anymore.
③
So he brought the gold and silver pieces and lived in the town of Luo-yang. He started a business in buying and selling leather and very soon he became a rich man.
④
Oh !
Old Master, I heard that our neighbour, the young Wang who stays opposite the street has just passed the Imperial Examination.
⑤
Then you had better prepare some presents and go to congratulate him on my behalf.
⑥

But old master, you have no acquaintance with the poor scholar.
Ai ! But now he is of different status.
Besides we should mix with people of special rank and send them presents. Only then will others think highly of us !
Oh ! Yes, yesterday, the mother of Mr. Yang, the filial son, passed away.
Oh ! Then you can give them twenty coins !
Do remember to remind them that I have specially sent you to show my concern.
Yes, old master.
Old master, here is the wine.
Oh !

Hak ! No, master .....
Hi hi ! Miao-Xiang, sit down beside your master and take a drink !
①
She went to pray at the temple and will be there for at least two to three days ! Ha ! Ha ! Ha !
Old master, don't do that, please ! The Madam will be back soon.....
②
④
My friend, this is an example of adultery when one leads a heedless life of wealth. We should abstain from such wrong behaviour.
Aaa.....
Old master, please don't.....
③
Zhi Zhi Zhi
⑤
⑥
Go...go away ! Go and ask your mum !
Dad, give me some money !
⑧
⑦

Old.....old master.....
Useless being ! Just know how to eat and play !
Hi..... hi. ...
Hak !
I.....I am pregnant !
Hi..... hi..... What is the matter with you ?
Old master, I.....
If this news were to spread, there would be no more peace in the family. And people would laugh at me too.....
I have a son and a daughter who are about thirteen to fourteen years old. This Miao-Xiang is only sixteen years old.....
Oh.....
Old master, the Officer Mr. Wu is here.
Don't..... Don't worry ! I.....I will find a solution.
Old master, what am I suppose to do ?

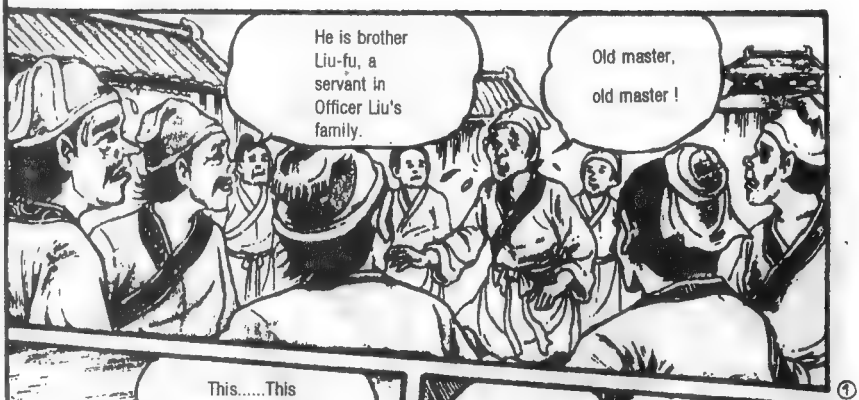
Liu-fu, go in with me.
①
②
A few friends from Su-zhou are looking for prostitutes. So I have sold Miao-Xiang to them.
So what have you done ?
④
Old master .....
③
Hei..... hei.....
He ! It's a good idea !
⑤
So what ? He only knows how to play and drink everyday. Who dares to marry him ?
Old partner, our son is already twenty years old.....
⑧
THE RETRIBUTION
⑥
⑦

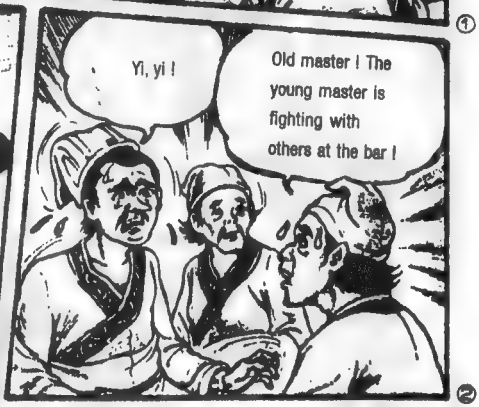
Wah !
The young master was fighting at the bar just now. He was beaten to death !
Old master, old master ! It's bad !
②
HAI !
Old master, old master .....
④
Ai !
③
No, Miao-Xiang.
This is your son. I carried him and jumped into the river together .....
⑤
NO !
No..... no.....
Today I am coming to bring you along !
⑥
⑦

Wu !
Wu !
He !
①
②
Yi.....
yi.....
yi !
I have a wife, sons and daughters. I have to take care of my old mother. I must go horne to look after them !
Return to me my silver pieces ! Return to me my silver pieces !
③
Wah ! Wah ! I have to run for my life !
④
Oh ! No ! It's bad ! My house is on fire !
⑤

Wah !
①
Yi ! Why is our officer Mr. Liu sweating all over too after looking at the mirror ?
He has just taken a few glances and his whole face becomes so pale and green !
③
②
This.....
This.....
Ai ! We should never commit any evil ! If we do, when the retribution comes upon us, we will have nowhere to run !
④
But my son is still healthy ! He is going to get married in two days time..... How.....how could it be ?
⑤
In fact, if we were to look back at our past behaviour, we could even predict our luck and destiny. It's not necessary to ask the spirits or the fortune-tellers.
If we can change for the better, then, it is really true goodness.
The old lady is murmuring to herself. What is she saying ?
⑥

Here are only three examples of evil deeds. In fact, the number of evil people is too great and we could never finish describing them. On the whole from the ancient time till now, those who practise evil deeds will reap the retributions accordingly. They would be unable to get any rewards. This is a fixed rule which could never be changed. But to discuss others' wrong doing is also not good. So I had better stop here.

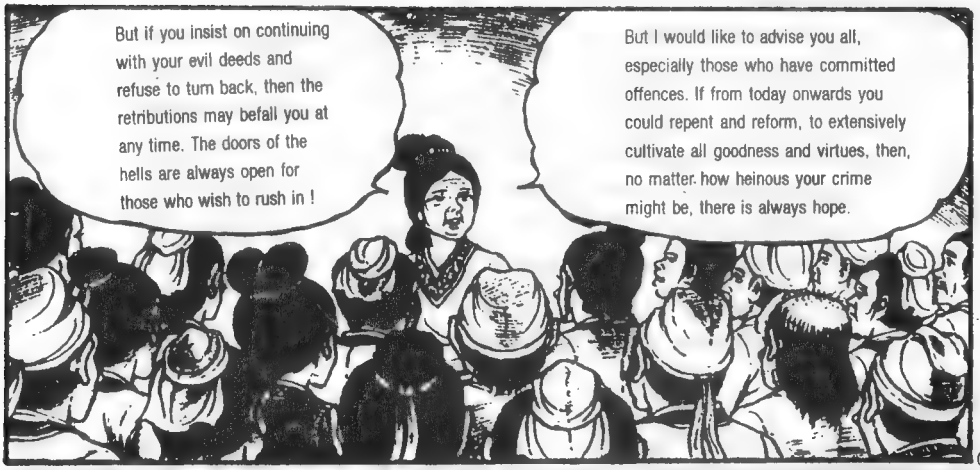




There were many inquisitive people around. When they heard that the precious mirror could reveal their past and future, they rushed to pay the three coins so as to take a look at it. Those who had seen refused to tell the truth and thus the precious mirror became even more mysterious. Luckily it took only a few seconds for each of them to see. After a few days, with the people looking at the mirror from morning till night, about three thousand people had read the mirror. Together with those who came to enjoy the fun, the whole street was indeed over crowded.

I am sure most people might have committed some evil deeds in certain period of their life. Some are major crimes while others are minor ones. At times they might act wrongly out of ignorance. The evil people who had witnessed their own evil deeds from the mirror were indeed very frightened as they could see that their future will be full of misery and suffering. Those who were not so bad were also worried and their faces expressed hopelessness. Even those stubborn ones were surprised and they looked at each other silently. Even though they did not say it out, their minds were clear about the revelations. Of course there are those law-abiding people who had never committed any evil deeds. They led a life of pure goodness and when they looked at the mirror and witnessed the future rewards, they were filled with great joy.

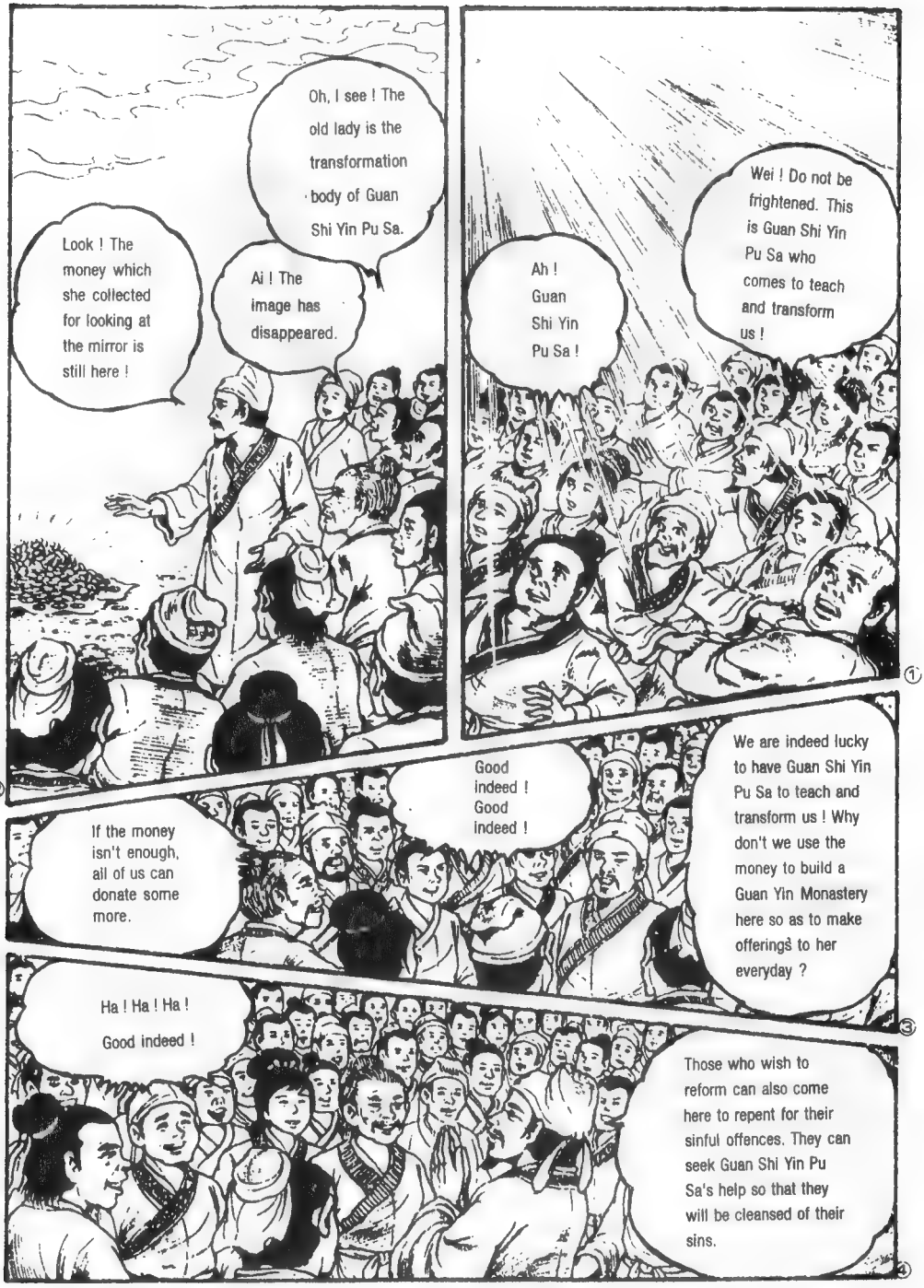
I don't think that man can be better than I.
Just look at his expression and I am sure that he must have committed lots of evil deeds.
I had better make a move as it is getting dark.
Ok ! Ok ! Since none of you can afford to pay a thousand liang of silver to buy the precious mirror, but only wish to take a look at it, I am sure even after ten days or half a month, it would still be impossible for so many to finish looking at it.

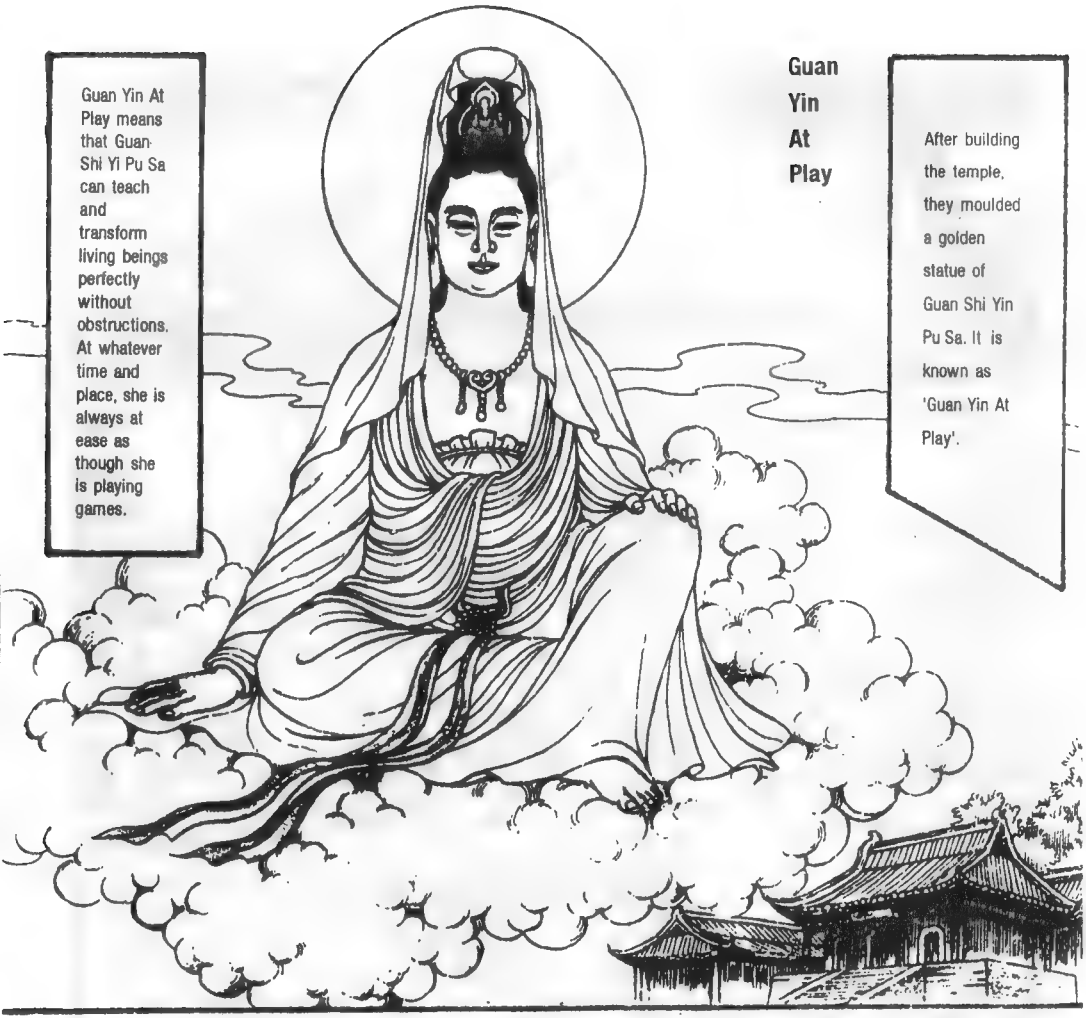

But if you insist on continuing with your evil deeds and refuse to turn back, then the retributions may befall you at any time. The doors of the hells are always open for those who wish to rush in !
But I would like to advise you all, especially those who have committed offences. If from today onwards you could repent and reform, to extensively cultivate all goodness and virtues, then, no matter how heinous your crime might be, there is always hope.
①

Yes ! She doesn't look like a commoner.
Where did the old lady come from ?
②
Ah!
③

They are known as the 'Three Faces Guan Yin'. The front face reveals great kindness and compassion. On her left is the appearance of great anger with protruded teeth while the right one reveals the appearance of awesome sternness. In fact, at that time, the people did not see the Bodhisattva with a body and three faces. For those who had cultivated goodness, they saw the front face, the Guan Shi Yin Pu Sa who is greatly kind and compassionate. Those who did not create great evil saw the awesome sternness appearance. Only those who had committed grave offences saw the appearance of extreme anger with protruded teeth. Among the people, there were those bandits who had invaded the Shao-lin Monastery. Some who were slow in running away had witnessed the Guan Shi Yin Pu Sa of Extreme Anger. Even those who did not see Him had heard about the fierce monk who had subdued their leader with his rod, and that he was the transformation of Guan Shi Yin Pu Sa. So when they again saw the appearance of extreme anger, they were terrified and screamed. Besides the evil people always live with a guilty conscience. And they are very afraid of the retribution which might befall them. No wonder they started to scream when they saw the angry appearance. Of course there is also the sound of praise !

In order to cross over living beings, Guan Shi Yin Pu Sa uses the two doors of expedient skills-in-means. They are the door of gathering in and the door of subduing. He gathers in the kind-hearted living beings with loving-kindness, guides and encourages them to practise good deeds. While facing the evil beings, he subdues them by showing his awesome strength and punishes them Sometimes he manifests the evil form to warn them. That is why some transformation bodies reveal great anger.


Wei ! Do not be frightened. This is Guan Shi Yin Pu Sa who comes to teach and transform us !
Ah ! Guan Shi Yin Pu Sa !
①
Oh, I see ! The old lady is the transformation body of Guan Shi Yin Pu Sa.
Look ! The money which she collected for looking at the mirror is still here !
Ai ! The image has disappeared.
②
Good indeed ! Good indeed !
We are indeed lucky to have Guan Shi Yin Pu Sa to teach and transform us ! Why don't we use the money to build a Guan Yin Monastery here so as to make offerings to her everyday ?
If the money isn't enough, all of us can donate some more.
③
Ha ! Ha ! Ha ! Good indeed !
Those who wish to reform can also come here to repent for their sinful offences. They can seek Guan Shi Yin Pu Sa's help so that they will be cleansed of their sins.
④


Guan Yin At Play means that Guan Shi Yi Pu Sa can teach and transform living beings perfectly without obstructions. At whatever time and place, she is always at ease as though she is playing games.
Guan Yin At Play
After building the temple, they moulded a golden statue of Guan Shi Yin Pu Sa. It is known as 'Guan Yin At Play'.

In the 'Guan Shi Yin Pu Sa Universal Doors Chapter', the first sentence stated, 'If there were immeasurable hundreds of thousands of hundred of millions of living beings who were undergoing all sufferings and anxieties and if they could hear the name of Guan Shi Yin Pu Sa, and be mindful of her name whole heartedly, Guan Shi Yin Pu Sa would immediately contemplate their sounds and they would be liberated.'

It means that if the suffering living beings were able to be mindful of Guan Shi Yin Pu Sa's name, the Bodhisattva would hear their sounds and relieve them of their sufferings. But most people simply neglect the clause, 'To be mindful of her name wholeheartedly'.

'Wholeheartedly' means that in every thought, we are mindful of Guan Shi Yin Pu Sa without any false thinking. We have to be mindful until we reach the state where 'I am Guan Yin and Guan Yin am I', until the state of non-duality. Only then is it the genuine meaning of 'Being mindful of her name wholeheartedly'. From then onwards we could be freed from the stubborn attachment to 'self' and sever all sufferings and anxieties with a mind of kindness and compassion. Then we would be released from defilements (bad karma) and obtain purity. This is then the genuine crossing over by Guan Shi Yin Pu Sa with kindness and compassion. And it is a method by which Guan Shi Yin Pu Sa helps to release people from sufferings and anxieties.

If a man did not take a look at the mirror, how could he see the dirt on his face ? Similarly, if a man did not clear away the false thinking mind, and used a confused mind to be mindful of Guan Shi Yin Pu Sa, how could he get a response ? He would be like the man who dared not take a look at the mirror, who did not care to wipe away the dirt. Take those people who had looked at the Precious Mirror. If they had discovered the evil side of their mind and refused to repent and reform, do you think Guan Shi Yin Pu Sa would help them with all their faults and defilements ? Nowadays, many people misunderstand this point. They feel that if they could light more incense, recite a few more times of Buddha's name, kill chickens and ducks as an offering to the Temple (which is known as 'The offering ceremony of three animals and wine') and burn many bundles of golden paper', they can expect the Bodhisattva to protect and bless the family so that no one would be sick and everyone would earn lots of money. My friends, these deluded beings are indeed leading a life of superstition !

This is Jiang-bei.
①
Diao-e, did you find a "fat goat ?"
Humph !
③
Diao-e is back.
Ke ! Ke !
②
You are right.
There is warfare throughout the year. Besides, everywhere there are bandits who make use of the circumstances to rob people. The rich people keep all their gold and silver in secret places. Just think of that, where could we ever find a "fat goat ?"
④
What ? Could robbing people by blocking the road be a kind of business ?
⑥
Go to hell with your business !
I think our business is getting from bad to worse.
⑤

Ai ! Please don't quarrel !
Oh ! You are in a bad mood. How about the others ?
Diao-e, I am not in good mood these day. Don't try to be funny !
DING DANG DING DANG DING DANG
Listen, what can that sound be ?
DING DANG DING DANG
Gosh ! It sounds like the tinkling of jewellery !
Yi ! Yi !
Oh !
He ! Looks like a dumb monk !

They're.. They're pearls and green jade !
My God ! - Look at what he is carrying !
Excuse me, is the Zhi-yun Monastery nearby ?
Hei, Hei !
Diao-e, isn't he a "big fat goat"?
Yo ! Yo !
A monk with jewellery ! He must have either robbed or stolen from others !
He ! Where did you come from ? How dare a monk like you walk about carrying all that jewellery ?
Cei !
Amitabha Buddha ! The left home people only know that cultivating a good mind is the genuine gem.
Pearls and jade are jewellery. If not, what can they be !
Did you say that these are jewellery ?

Ha ! Ha !
Ha.....
The stupid monk can't even differentiate which are the genuine precious gems !
Gold, silver and money are not precious. We are not born with them, neither do we bring them along when we pass away ! People fought and lost their lives for the jewellery but finally they would still have to go empty-handed upon their death.
Ok ! Just take them.
Yes, we do !
Do you want them ?
Since you don't treat them as precious gems, why do you carry them ?
Ai yo !
He !

Wei ! This string of pearls is mine ?
Ai ! Hei !
But I grabbed it first.
Diao-e, you had better let go !
No.
Humph !
Humph !
Ai ! Please don't pull ! If the string snapped the pearls will fall all over the place ! It would be very troublesome to search for them.
Please don't fight ! Let us go to town and sell them. We can divide the money in equal shares. What do you think ?
Ok !
Ok ! You can hold it first so as to satisfy your craving.
Hi !

Go ! Let's go quickly to town to exchange them for money.
①
Pearls ?
②
Yi ! Why didn't you all take this string of pearls ?
④
Cei ! These worthless wooden beads are used while reciting the Sutra. Who on earth needs them ?
This string of beads for recitation !
⑥
Then you can keep it to recite the Sutra ! Ha... ...ha.....ha.....
⑦
Really ignorant ! These beads for recitation are the genuine gems.

Ai ! How am I going to cross over these people who are without good roots ?
Ha ha ha.....
Ha ! Ha ! Ha ! I do not know who is really stupid !
①
You are right ! Faster. Let's walk faster.
Who cares if he were the Spirit of Fortune or not. Anyway, what is more important is to get lots of money by selling them in town.
He might be the Spirit of Fortune come to send us some money.
Ha ha ! That dumb monk. How does he dare to say we are stupid.
③
Wah ! How come they have transformed into water ?
⑤
Yi ! This..... This.....
④
Wah ! They have become smoke and nothing is left behind.
⑦
Mine has become sand !
⑥

He !
He is walking towards the Zhi-yun Monastery. Let's run after him !
What the heck ! We have been deceived by him.
Wei ! You monk !
Hei ! He is in front.

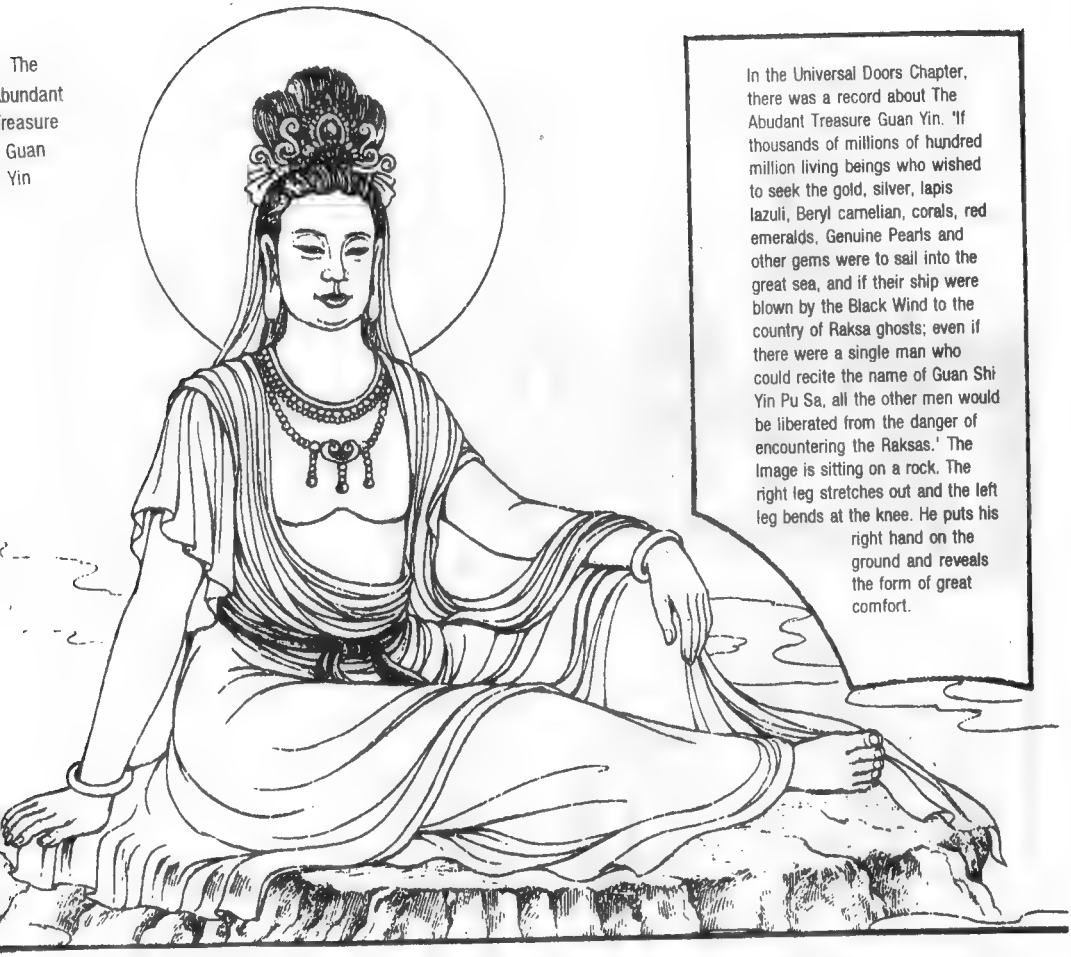
Didn't I say that those were not precious things ! But you all insisted on treating them like treasures.
2
Pi ! What kind of precious things are they ? They have all become water and dust !
I have given you all the jewellery. Why did you come after me ?
1
It must be you who have transformed them with your magic. You have got them back, right ?
3
Ai ! To be rich or poor is in accordance with your destiny. In this world you could never get anything without working for it.
Take them out ! Otherwise, you will be in big trouble !
4
Ai yo !
Don't ever listen to his nonsense ! Let's beat him up !
6
Even if you were to get something by stealing, robbing, cheating or abducting from others, it would still not be yours forever. I think it's high time for you to realize this. Do wake up from your illusory dreams !
5

Beat him ! Beat him up !
Wah !
①
Ai yo ! Why is the monk's body so hard ?
Hu ! Ze Ze .....
③
Look ! There is writing on the wood ! Guan Shi Yin Pu Sa of Abundant Treasure.
The Abundant Treasure Guan Shi Yin Pu Sa.
⑤
He ! He has transformed into a piece of wood !
14

Guan Shi Yin Pu Sa ! Guan Shi Yin Pu Sa !
He was carrying the precious gems. It must be him !
Yi.....yi..... That.....That monk..... Could he be Guan Shi Yin Pu Sa ?
①
Run, run quickly !
Yi Ya ! Here he comes again !
Amitabha Buddha !
②
Shi-fu, Shi-fu .....
③
Strange indeed. Why does this piece of wood resemble that fragrant pear wood in the monastery ?
④

I was just wondering about this too !
Ah ha ! Why is it here ?
The fragrant pear wood which is supposed to be carved into a Buddha's statue has suddenly disappeared ....
①
②
Yi ! Formerly there was no writing on the wood.
Just now I saw a few men beating up a monk. But in a split second they were hitting this fragrant pear wood instead
③
You are right. Let's go quickly to ask a master craftsman to carve it.
Shi-fu, could it be the instruction of Guan Shi Yin Pu Sa to carve it into the Image of Abundant Treasure Guan Shi Yin ?
The Abundant Treasure Guan Shi Yin Pu Sa.....Ah ! This is the revelation of Guan Shi Yin Pu Sa.
The Abundant Treasure Guan Shi Yin Pu Sa
④
⑤

The bundant reasure Guan Yin



In the Universal Doors Chapter, there was a record about The Abudant Treasure Guan Yin. 'If thousands of millions of hundred million living beings who wished to seek the gold, silver, lapis lazuli, Beryl carnelian, corals, red emeralds, Genuine Pearls and other gems were to sail into the great sea, and if their ship were blown by the Black Wind to the country of Raksa ghosts; even if there were a single man who could recite the name of Guan Shi Yin Pu Sa, all the other men would be liberated from the danger of encountering the Raksas.' The Image is sitting on a rock. The right leg stretches out and the left leg bends at the knee. He puts his right hand on the ground and reveals the form of great comfort.

The seven jewels such as gold, silver and other treasures could be found in the sea. When the ship was travelling in the sea it suddenly met with a great storm. The dark clouds gathered and the strong wind blew violently with the rain pouring down torrentially. The 'Black Wind' could be referred to the typhoon. According to the legend, there was a type of ghosts which was known as the flying humans which lived on remote islands to seduce the sailors. They were the Raksa ghosts. The sailors who were unlucky might meet with the black wind and raksa ghosts. But if there were a man who could lead the others to recite the Name of Guan Shi Yin Pu Sa, all the others would be saved from disaster. This is the meaning of the passage.

In fact the Seven Jewels might refer to faith, diligence, precepts, broad learning, renunciation, wisdom, remorsefulness and others, which are known as the 'Seven Dharma Wealth'.

'The Seven Dharma Wealth' is also the Seven Sagely Wealth for a man to advance in his spiritual development. Not only must the cultivators practise them, but they are also the basic requirements for every man to change for the better.

(i) Faith means to have good faith or to be faithful to others.

(ii) Diligence means to cultivate vigorously with great perseverance.

(iii) Precepts refer to the Rules of deportment and conduct. They help us to abstain from the three karmic actions which arise from the body, mouth and mind. They are the guide lines whereby people are taught not to kill, steal, perform sexual misconduct and speak falsely for self benefit.

(iv) Broad learning means to seek the knowledge and to listen to the Dharma Teaching of The Buddha.

(v) Renunciation means to give without any expectation of rewards. In the Buddha's teaching, kindness, compassion, joy and renunciation are known as the Four Limitless Mind'. A man who practises renunciation helps to relieve others from sufferings and bestows happiness upon them. Finally he is able to benefit himself and others.

(vi) Wisdom means a mind which is in the Samadhi of one-pointedness whereby a man can act wisely. When the mind is in Samadhi, it is under control without any false thinking. Only then can a man diffentiate right from wrong and act wisely.

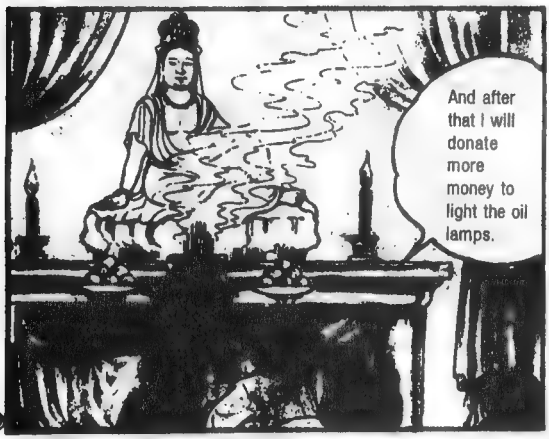
(vii) Remorseful means to feel regret over one's wrong action. Only then can a man seek to better himself. Only when a man is ashamed of evil conduct can he try to lead a proper and righteous life.

The great sea refers to the world of affliction in the human realm.

The Black Wind could be referred to delusion. Even a handsome man looks very ugly when he is full of anger. Just take a look at the mirror, won't you agree that an angry face resembles that of a raksa ghost ? The Black Wind could also be explained as the wind of wealth. When a man seeks the benefit of wealth, he will be so busy that his mind is in great confusion as he rushes here and there from morning till night.

He looks pale with black eye lids. Besides when a greedy man sees money, doesn't he resemble the appearance of a raksa ghost ?

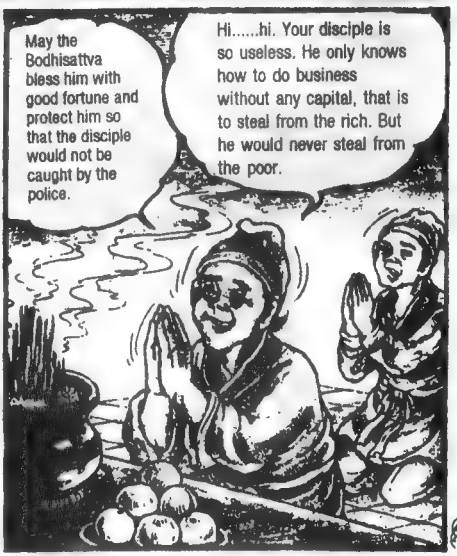
The Abundant Treasure Guan Yin was put up for people to worship in the Zhi-Yun Monastery. Many faithful lay disciples came to make offerings to him after hearing the legend of the revelation of Guan Shi Yin Pu Sa. The Monastery became famous with worshippers coming to pay respect everyday.



Please bring prosperity to my business in Yi-hong Court. Please help me so that all the misses (prostitutes) in my home would be able to entertain uncountable guests daily.
The Greatly Kind and Compassionate Guan Shi Yin Pu Sa who relieves people from suffering and disaster !

Most people go to pray at the temple with the aim of seeking wealth and blessings. In fact, this is quite a common practice. If they could be mindful of the Buddha with one heart undivided and abide by the greatly kind and compassionate vows of the Buddhas and Bodhisattvas, besides prastising all good deeds, giving to charity generously; abiding by the laws and rules; treating people with loving kindness and being filial and respectful towards their parents and elders, then the Buddhas and Bodhisattvas would surely grant them their wishes. But what could we do with those people who only seek self-benefit, who care not for others' sufferings, and are without kindness and compassion ? How could they ever expect the help from the Buddhas and Bodhisattvas ?

As we all know that to seek the help of Spirits or Buddhas, we must bring forth a mind of great sincerity, good faith and respect. But there are those pretentious people who only act respectfully in the Monastery. After leaving, they act differently, even their 'hearts' also undergo a great change. For example, they become contentious and get angry easily. They are not respectful to their parents and in-laws. Besides they enjoy arguing about the rights and wrongs of others and use licentious language. They also plan how to cheat others and how to find the loop-holes in law. How could such people expect the protection from the Buddhas and Bodhisattvas ?


May the Bodhisattva bless him with good fortune and protect him so that the disciple would not be caught by the police.
Hi.....hi. Your disciple is so useless. He only knows how to do business without any capital, that is to steal from the rich. But he would never steal from the poor.

After winning the money, I promise to offer pigs and goats to thank the Bodhisattva.
Your disciple does not have any luck these days as he loses most of his money in gambling. May the Bodhisattva bless your disciple to win a few games !
Hi ! Hi !
.....
Recently I have a girl friend who lives in Zhao's village. Her name is Xiang-xiang. We love each other very much. May the Bodhisattva help us so that we could be together always !
Your disciple has been married for many years but his relationship with his wife is getting from bad to worse.
May the Bodhisattva help me to get a promotion and earn a lot of money. After the promotion, I promise to remould a golden statue of the Bodhisattva and build many more monasteries.

Guan Shi Yin Pu Sa is very kind and compassionate and saves people from all sufferings and calamities. But how could he bless and grant the wish of these deluded people ? If so, wouldn't that be very unfair to the good people who abide by the laws ?

Even though the people in these pictures were wearing old fashion clothings, we cannot deny that there are many people who also act as foolishly in the present society. My advice is that we must reflect on our daily conduct before going to pray and seek blessings from the spirits and Buddhas at the temple !

I lost again ! This time I was most unfortunate.
Humph !
Now, let us take a look at this deluded man.
①
②
But why on earth is my wish never fulfilled even though I have been there a few times ?
Strange indeed. Others who seek help from Guan Shi Yin Pu Sa seem to get an efficacious response.
③
Last night I gambled and lost a thatched hut. What do I have now to repay you ?
I think it's high time you returned me the money !
Oh ! Ah-san ! It's you !
Wei ! Lau-wu.
④
But Guan Shi Yin Pu Sa simply ignores me.
Ai ! I even made a vow to offer Him a pig and a goat !
Didn't you say that you would win after praying to Guan Yin ?
⑥

Hei ! Please tell me quickly !
Hei ! I think I have a good idea to get rich fast.
I see .....
Wei ! A-san, please think of another method ! I only wish to get a little capital for gambling !
①
And they adorned the golden statue of Guan Shi Yin Pu Sa with all those jewellery.
Take a look at those lay-disciples who go to Zhi-yun Monastery. Some bring along pendants and necklaces while other carry pearls and green jade as offerings to show their respect to Guan Shi Yin Pu Sa.
Hei ! I know that ! The amount is quite a lot.
If I could get rich, nothing could really stop me !
Do you dare .....
②
Yes !
Ok ! Let us do it tonight !
③

Luckily the wall isn't too high.
Shi !
Let us climb over the back wall.
Ok !
Then we can take the jewellery off slowly outside.
Faster ! We would be in trouble if the monks were to wake up !
Wah ! There are really a lot of jewellery. Let me go up and take a look
Shi ! I think it's best to carry the whole golden statue away.

Hi hi..... We are rich.
Hi..... hi..... Good ! Good !
This is really true, to His Name, The Abundant Treasure Guan Yin , with so much jewellery all over the golden body.
Hei !
Simply throw it into the river and let it flow away. Who asked him not to bless me ?
Ok. What are we going to do with this golden statue ?

By doing so, no one would know about it as there won't be a trace or sign !
①
A-san,
you.....
③
A-san
.....
②
He.....
he.....
he.....
⑤
What a fool ? It is I who is getting rich, not you !
⑥
Wah !
④

① These two men who were so deluded about money felt that they could simply destroy all evidence by throwing the Sagely Image into the river. They thought that neither the ghosts nor the humans would know about their sins. But they did not realize that such an offence would bring upon them the sufferings in the Uninterrupted Hells.

According to the Sutra of the Past Vows of Earth Store Bodhisattva "If there were living beings who had injured and harmed the Buddha, who slandered the Triple Gems and who were not respectful towards the Sutras, they would fall into the Uninterrupted Hells to suffer for thousands of millions of hundred million of kalpas, without a chance of respite." To harm the Buddha includes the destroying of the image or statue of the Buddhas and Bodhisattvas at the temples, pagodas and other places.

In the present society, there are those gamblers who after losing the game, blame the spirits for not giving them protection. They burn the spirits' statues or throw them into the rivers or filthy drains. We should know that the statues of the spirits are the forms for us to worship and pay respect. If we were to destroy them, it is the same as the destruction of the images of Buddhas and Bodhisattvas too. Moreover there are people who destroy the Image of Guan Shi Yin Pu Sa.

Gambling is not a sin to receive the death penalty. (The gamblers who committed suicide after losing brought upon themselves the death penalty. They could not blame others.)

It is indeed pitiful for a man to undergo the suffering in the Uninterrupted Hells when he had destroyed the spirits images impulsively but out of ignorance; it would be very difficult for him to get a good rebirth.

There are people who might ask, "The statues of the Buddhas and Bodhisattvas are moulded from clay or carved from wood. Why is the destruction of the statues a great sin ?"

They are right here. But if a man were to treat it as an art-piece or an antique, even if he were to burn or break it into pieces, he would not be consider an offender. But since he treated it as a spirit, a Buddha or a Bodhisattva, worshipped by thousands of millions of people, then the destruction of the statues would cause anger to the multitude. Even if he was not punished in this world, he would still be unable to escape from the future retribution that is awaiting him !

To steal the jewellery from the Golden Statue of the Bodhisattva is equivalent to stealing the wealth from the Permanent dwelling. The retribution for the offence is also in the Uninterrupted Hells.

What is meant by The Uninterrupted Hells ? In the Sutra of the Past Vows of Earth Store Bodhisattva, it was stated, "The karmic force of the evil deeds of worldly people is the greatest. Just by giving rise to an evil thought, a man is creating the suffering of 100 millions great kalpas in the Realm of Hell. (For every one hundred years, the lifespan of a man decreases by a year. It will reach a state when the average age of human beings is about ten years or so. Then the age will increase by a year for every hundred years until it reaches a stage when the average age of people is about eighty-four thousand years. An increase and a decrease of the human's lifespan is equivalent to one Small Kalpa. Every twenty Small Kalpas is equivalent to a Medium Kalpa. Four Medium Kalpas is known as a Great Kalpa which is also the lifespan of the Earth.) The time of one hundred million Great Kalpas is so long that it is indeed difficult for one to imagine. So it is known as Uninterrupted. Besides, the hell is formed in response to five kinds of sufferings. So it is also known as the Five Unintermittent. They are:

(i).The offenders suffer acute torture from morning till night until the end of the Kalpas. (If people do not commit evil deeds without the bad Karma, they would not fall into hells. Then there would be no more hells in existence). As the suffering is uninterrupted, it is known as the Uninterrupted Hells.

(ii) A man who falls into this hell would find himself occupying the hell fully. If there were many of them, each would see himself occupy the whole hell. So it is known as Uninterrupted Hell. It means that if a man were to commit grave offences, upon his death, he would see his body take up the space of all the big and small hells to undergo all kinds of retribution.

(iii) In the hell, there are many types of instruments of torture such as steel forks, clubs, iron eagles, snakes, wolves, dogs, hammer (pound),

grinder, saw, drill, file, axe, cauldron of boiling liquids, iron nettings, iron ropes, iron asses, iron horses and others. In the process of torture, the offenders are hit with red hot steel forks. They are swallowed by iron beasts. Some are ground into powder with an iron grinder. Some are pulled apart by a saw, and some are cut and chiselled into pieces. Some offenders are thrown into a heated cauldron with hot soup or oil. Others find themselves riding on iron horses or iron asses which are hot with the red flames shooting out from their mouths. These beasts run wild wherever they go. Some offenders are wrapped with iron nettings or iron ropes. Some have their skin flayed and then hot iron liquid is poured on them. When they are hungry, they would be forced to swallow the red hot iron pellets. When they are thirsty, the red hot iron liquid is their drink. And the offenders suffer from one Kalpa to another Kalpa without any respite. So it is known as the Uninterrupted Hells.

(iv) It is known as Uninterrupted Hell because all offenders undergo suffering equally without considering their sex, race, age, rank and position, noble or lowly birth. The dragons, spirits, heavenly beings, ghosts and others have to experience the acute torture in this hell.

(v) If a man were to fall into the hell, then from the time of his entrance till hundreds and thousands of Kalpas, he would go through uncountable times of life and death, thoughout the day and night without a chance of respite. When his karmic retribution in the hell is over, he can then be born again in other realms. As the sinful retribution is to be experienced continually, it is known as the Uninterrupted Hell.

The sufferings in the hell can be found in great detail in another book 'The Earth Store Bodhisattva' which was edited and illustrated by the author. Please take a look at that book (which would be published by the Universal Door Magazines).

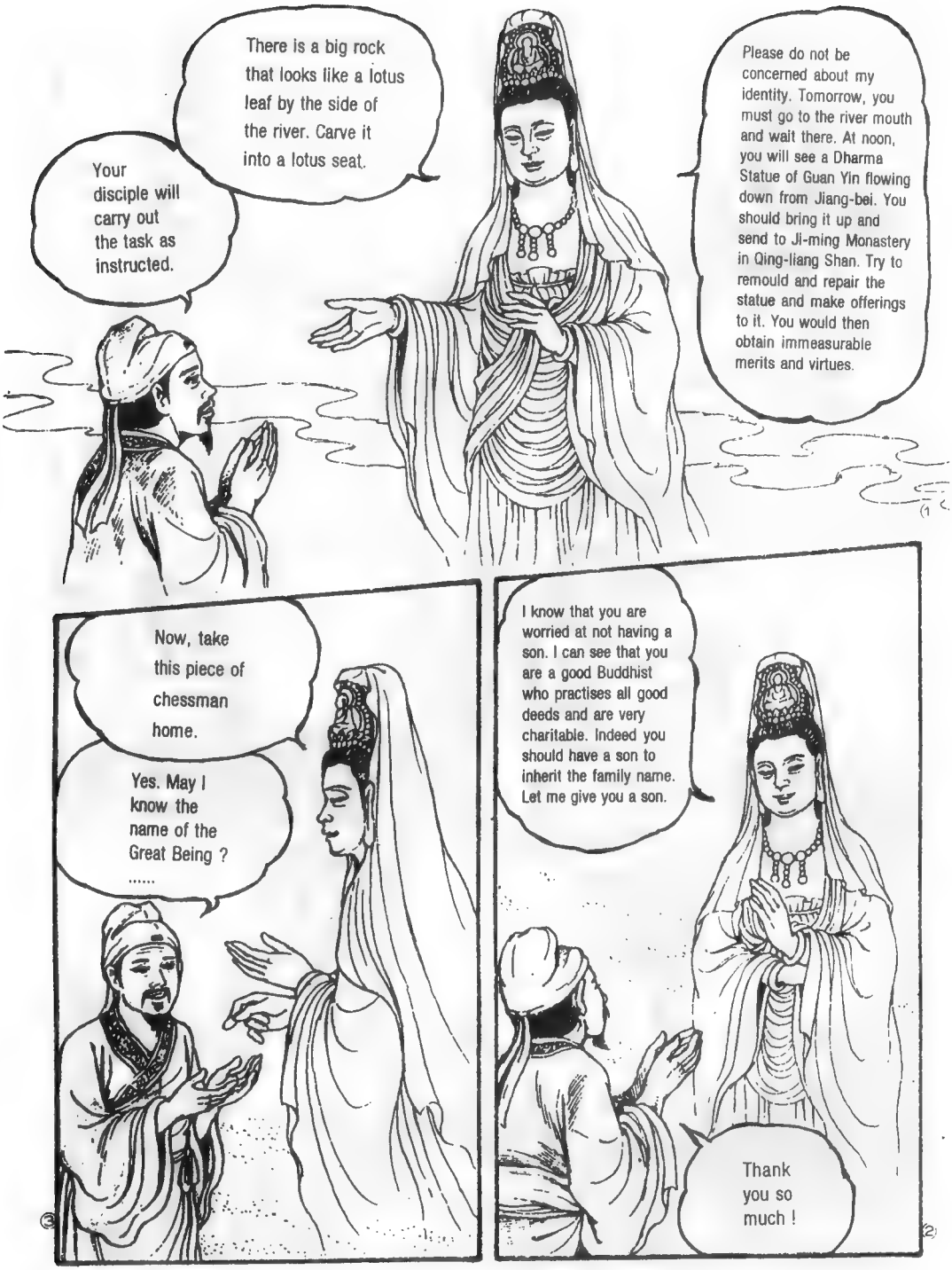
Indeed, we do not have to argue about the existence of hells. Let us take a look at the human realm. It is unnecessary to build the prisons if every man were to practise good deeds. From this reasoning, where can we find living beings that did not create evil karma ?

Once there was a businessman by the name Pan-he who was selling grains and cereals in Jin-ling (Nanking). He was a Buddhist who practised all good deeds and purified his mind. So, he was also known as 'The Good Man Pan'.

Pan-he was already fifty-six years old but he had only one daughter. He was quite worried at not getting a son.

②

④


There is a big rock that looks like a lotus leaf by the side of the river. Carve it into a lotus seat.
Your disciple will carry out the task as instructed.
Please do not be concerned about my identity. Tomorrow, you must go to the river mouth and wait there. At noon, you will see a Dharma Statue of Guan Yin flowing down from Jiang-bei. You should bring it up and send to Ji-ming Monastery in Qing-liang Shan. Try to remould and repair the statue and make offerings to it. You would then obtain immeasurable merits and virtues.
Now, take this piece of chessman home.
Yes. May I know the name of the Great Being ? .....
I know that you are worried at not having a son. I can see that you are a good Buddhist who practises all good deeds and are very charitable. Indeed you should have a son to inherit the family name. Let me give you a son.
Thank you so much !

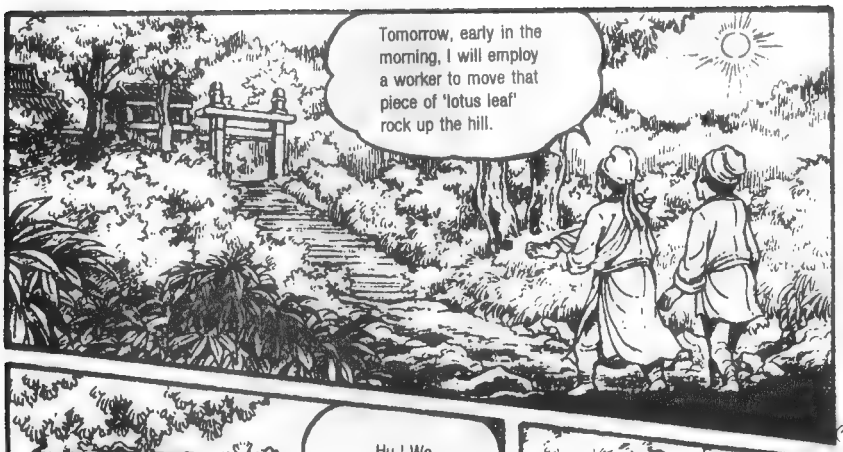
Ah !
Go back quickly !
②
①
My dear, what is happening ? Are you dreaming ?
A a. ....
④
③
Hi ! What is seen in the dream may seem real, but it is emptiness too.
Ai ! Where is the white chessman ?
Yes.....yes ! I dreamt of a Great Being who was wearing a white robe.
⑤

Dear, please be quick and take a bath. Then put on a clean shirt and trousers. Remember to wear new shoes and stockings.
But since the Sagely Statue of Guan Shi Yin Pu Sa is flowing down from Jiang-bei, we should give respect even though we are not sure of the dream.
Yes, yes. You are really a wise and virtuous wife.
Now, I will go to prepare breakfast for you. After that you can go earlier with Pan-xing to wait at the river mouth.
"At noon" means twelve o'clock in the afternoon. But Pan-he went there at about nine o'clock in the morning. He was extremely respectful and waited humbly by the river side.
Look out for a piece of great rock that resembles a lotus leaf.
Oh !

Ah ! It is really true that the great rock resembles a lotus leaf.
Old master, look at that piece of rock.
1
Let me take a rest on it.....
3
Then, it must also be true that the Sagely Image of Guan Shi Yin Pu Sa would flow down from the river.
2
Ah !
Stop that ! Do behave yourself !
4

A devout Buddhist should always be respectful to all things and affairs which are related to The Buddhas and Bodhisattvas. (For example : The Sutras, Sanghans and Nuns, Dharma Vessels, pagodas and Monasteries and others.)
Oh !
The rock is to be carved into a lotus seat for Guan Shi Yin Pu Sa. How could you simply sit on it ?
They waited patiently .....
Old master ! It's noon !
Yi !

Amitabha Buddha ! Guan Shi Yin Pu Sa is indeed here now !
Ah !
Ai yo !
1
2
Ai ! There is a little damage to the statue.
No. I will go down myself. Ah !
Old Master, Let me drag it up !
3
4
No. But do help me to wrap it up with this piece of clean cloth so that I can carry him in front of me. Now, let us go up to Ji-ming Monastery at Qing-liang Shan.
Old Master, please let me carry !
Oh ! Who could be so unkind as to throw the Sagely Statue of Guan Shi Yin Pu Sa into the river and let it flow along the river.
5
6

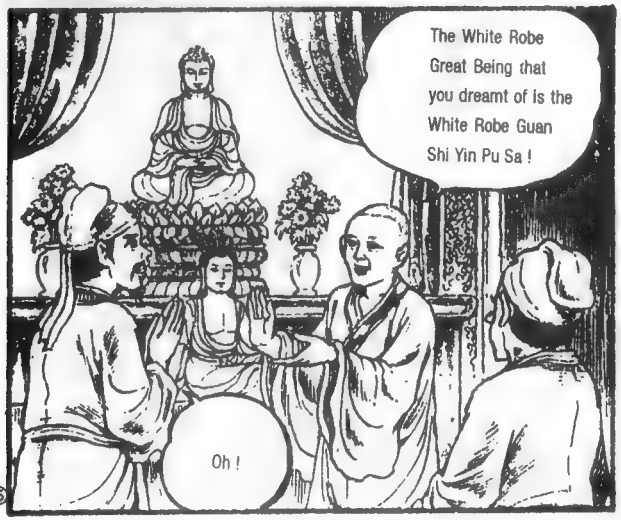


①

Pan-he was indeed a good man who was pious and respectful in his daily conduct. No wonder Guan Shi Yin Pu Sa decided to bless him with a son.

③

②



⑤

④

The White Robe Guan Shi Yin Pu Sa is also known as the White Robe Mother Who Contemplates At Ease or The Great White Robe Guan Yin. Most of the paintings show that She is wearing a white robe. She stands or sits in full lotus position on the white lotus flower. Her left hand carries a white blooming lotus and her right palm is open up to the front as the Wish-fulfilling Seal. (Sometimes she holds the beads of recitation). From ancient times, people pray to her so as to be freed from all calamities and to prolong their lifespans. If a man were to recite the Name of the 'White Robe Guan Shi Yin Pu Sa', then all inauspiciousness would disappear.

The White Robe Guan Yin

The One Leaf Guan Yin

After remoulding and repairing, the golden image of the Abundant Treasure Guan Yin is now sitting on the lotus leaf. She is now known as the One Leaf Guan Yin. The revelation of the Bodhisattva was the same as stated in the Universal Doors Chapter, "If a man were to fall into the deep water and was able to be mindful of her Name, he would arrive at the shallow water.' It means that when a man were to face calamities like falling into the sea or river and was able to call upon Guan Shi Yin Pu Sa, he would arrive at the shallow water safely. Moreover, the great water could also be referred to the great sea of life and death. A man who dwells in this great sea may at times float or sink into the sea of love and desire. He might fall so deep that he would never be freed from it. At times he might be accused or slandered by others. But if he could calm down and think carefully with a wise mind, he would be able to overcome greed and desire. He would have a mind of kindness, compassion, sympathetic joy and renunciation. Then it would be as though he was safe at the shallow water after going through the storms in the great sea. He would never have to experience any disaster or danger.

The Guan Yin Who Gives Children

Pan-he, who was very grateful to Guan Shi Yin Pu Sa as she wished to give him a son in the dream, asked an artist to draw the White Robe Guan Yin of his dream. In the picture, she was carrying a baby. This is the image of Guan Yin Who Gives Children. He made offerings of incense to her in the morning and at night and made obeisance respectfully. After sometime, Mrs. Pan was pregnant and gave birth to a chubby son. In fact, the White Robe Guan Yin Pu Sa did not carry a baby. What she gave to Pan-he was only a white chessman. But as the Chinese prefer sons to daughters, so most of them seek to have a son by praying to the Guan Yin Who Gives Children. That is why Guan Shi Yin Pu Sa also becomes the Sage who takes care of children. This is to show lofty respect to mother's love that is full of compassion and warmth. But the Guan Yin Who Gives Children is excluded from the Thirty-three Guan Yin. The records about Her could rarely be found in the Sutras. But what is more important is to keep Guan Shi Yin Pu Sa in our mind. We could pray to whatever form of Guan Shi Yin Pu Sa without being too attached to Her outer appearance.

Guan Shi Yin Pu Sa Who Gives Children did not response to Pan-he's wish only. She also gives away children to other couples from ancient times till now. For example, during the Song Dynasty, there was a man Di-yi who lived in the town Si-an in the state of Hu, Zhe-jiang. He was about fifty years old but still without a son. So he made offerings to the Image of Guan Shi Yin Pu Sa at home daily and prayed for a son.
①
Not long after that, Di-yi's wife became pregnant. One night she dreamt of the White Robe Guan Shi Yin Pu Sa who was carrying a baby on a plate.
Ah !
Di's wife was so happy that she stretched out her hands. But suddenly there appeared an ox which blocked her way.
②
After carrying the baby for ten months, Di's wife gave birth to a son who passed away after one month
Ai !
Wu.....
wu.....
wu.....
③

Di-yi, why are you so sad ? You should be happy to get a son at your age !
Ai ! But he has just passed away !
1
When Guan Shi Yin Pu Sa sent the son, there was an ox which rushed in to block the way. So she didn't receive the baby. I find that something is wrong somewhere.
Oh !
3
That's right ! Do you take beef ?
Yes, I do ! In fact I must eat beef daily, without it, I don't feel like eating anymore.
4
How could that be ? Didn't you say that your wife dreamt of Guan Shi Yin Pu Sa who sent you a son ?
2
So this is the point which you have overlooked. The oxen here are raised to plough the fields. They work hard throughout their lives and when they are too old to work, they are killed for meat. Don't you think it is very cruel to them ?
5
He ! It is a great sin ! A grave offence !
6

So, Di-yi made a vow before the Sagely Image of Guan Shi Yin Pu Sa that his whole family would stop eating beef from then onwards. Not long after that, his wife dreamt of Guan Shi Yin Pu Sa who again sent her a baby. This time she was not obstructed by the ox.

①

Again she was pregnant and gave birth to a son. According to the records of "Shan An Magazine", the child grew up to be an intelligent boy who later became a Great Officer.

②

Again, according to the 'Jewelled Exemplary Records of the Lotus Sect', there was a High Sanghan by the name Zun-Shi Dharma Master in Song Dynasty. He was born because his mother had also sought the help of Guan Shi Yin Pu Sa. At about seven months old, he was able to recite the Name of Guan Shi Yin Pu Sa. Later he was presented the title: 'The Master of Compassionate Cloud Repentance' by the Emperor. And also during the Ming Dynasty, the Great Masters Han-Shan and Ou-yi were born because their parents sought the help of Guan Shi Yin Pu Sa. They all accomplished great achievements in their lives.

In fact there are many examples of great response throughout history, from the ancient times, the later Ming Dynasty and even now. As the cases are nearly the same, we are not going to repeat them here.

"Whatever others sought seem very efficacious. But why is it that mine seems not effective ?" People who think like this must first check on themselves:-

"Am I really sincere ?"

"Am I a kind and compassionate man ?"

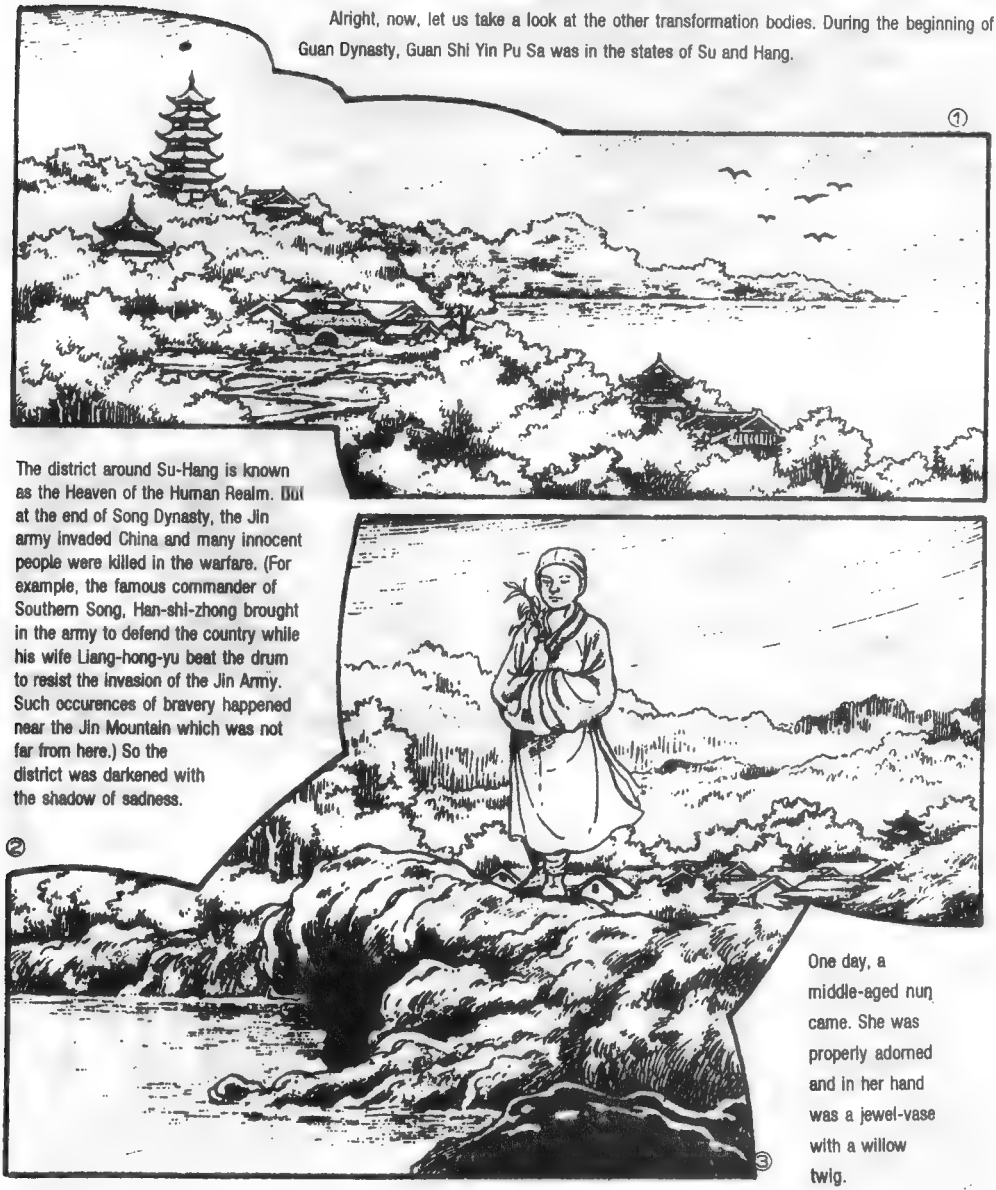
It is just the same as the parents who always wish that their offspring would listen to them and be filial. So, have you ever considered the following points: As a child, was I filial to my parents ? Was I respectful towards my teachers, masters and elders ? My friend, Guan Shi Yin Pu Sa contemplates all living beings with a mind of equanimity. She looks upon them as her parents or offspring. How could she not save them ? (In fact, all the Buddhas and Bodhisattvas are like that too) But the trouble is some naughty children refuse to listen to her advice. They run away and keep their distance. Even if she wishes to help them, it will still be in vain !

When a doctor prescribes medicine, he expects the patients to take it according to his instructions. But if the patients refuse to take it accordingly, or simply forget to take it, then no matter how clever the doctor might be, he would still be unable to cure them ! Am I right ?

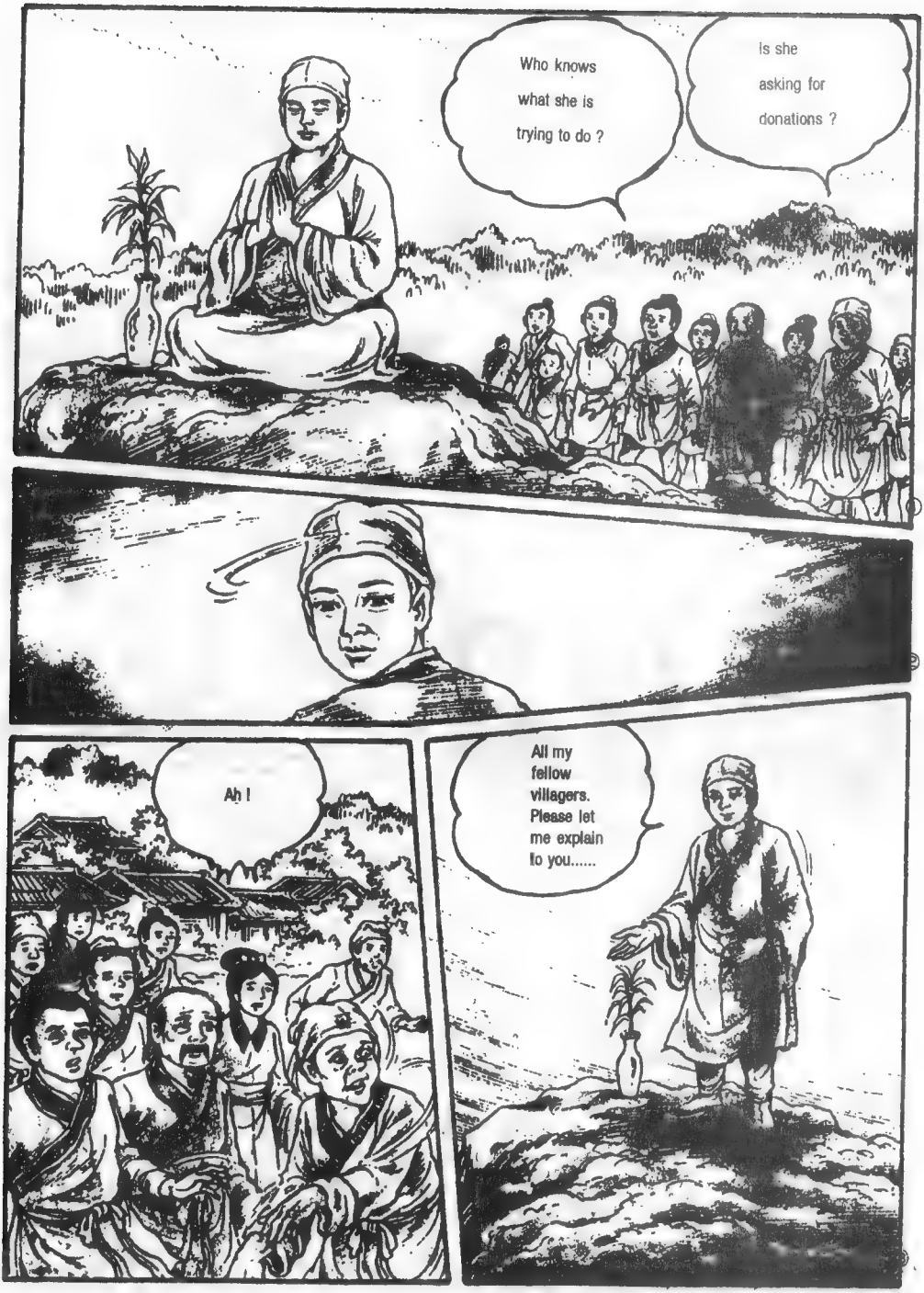
③

Guan Shi Yin Pu Sa can transform himself into thousands of millions of hundred million bodies at the same time in different places so as to rescue and cross over immeasurable living beings. All good men and good women who have faith in Guan Shi Yin Pu Sa should understand this. The happenings which were described here were only a few examples of how Guan Shi Yin Pu Sa had taught and transformed the immeasurable living beings. So it is not surprising why there are so many temples which make offerings to Guan Shi Yin Pu Sa and in every one of those temples, there are records on the efficaciousness of the Bodhisattva.

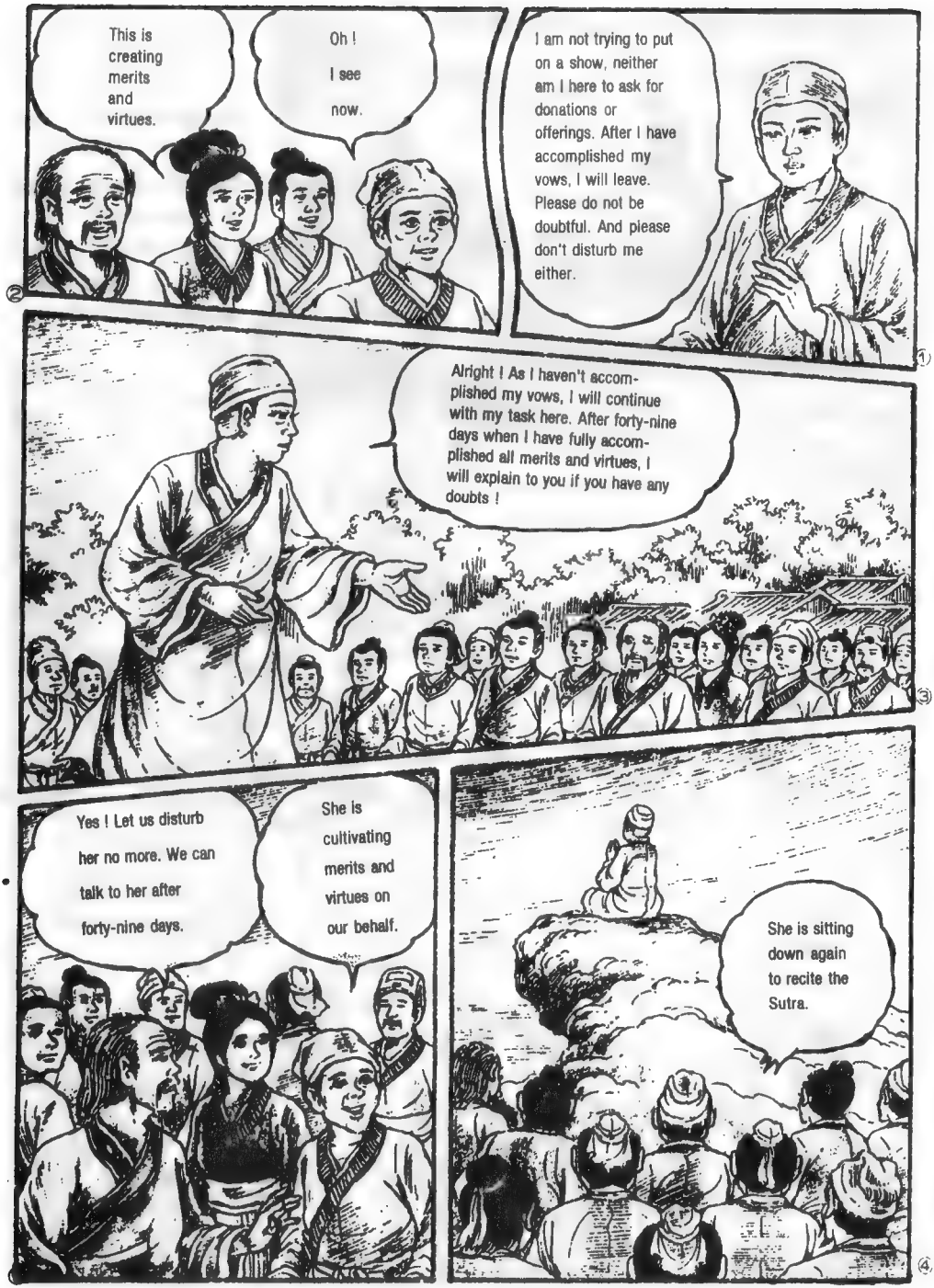
Alright, now, let us take a look at the other transformation bodies. During the beginning of Guan Dynasty, Guan Shi Yin Pu Sa was in the states of Su and Hang.


①
The district around Su-Hang is known as the Heaven of the Human Realm. But at the end of Song Dynasty, the Jin army invaded China and many innocent people were killed in the warfare. (For example, the famous commander of Southern Song, Han-shi-zhong brought in the army to defend the country while his wife Liang-hong-yu beat the drum to resist the invasion of the Jin Army. Such occurences of bravery happened near the Jin Mountain which was not far from here.) So the district was darkened with the shadow of sadness.
②
One day, a middle-aged nun came. She was properly adorned and in her hand was a jewel-vase with a willow twig.
③

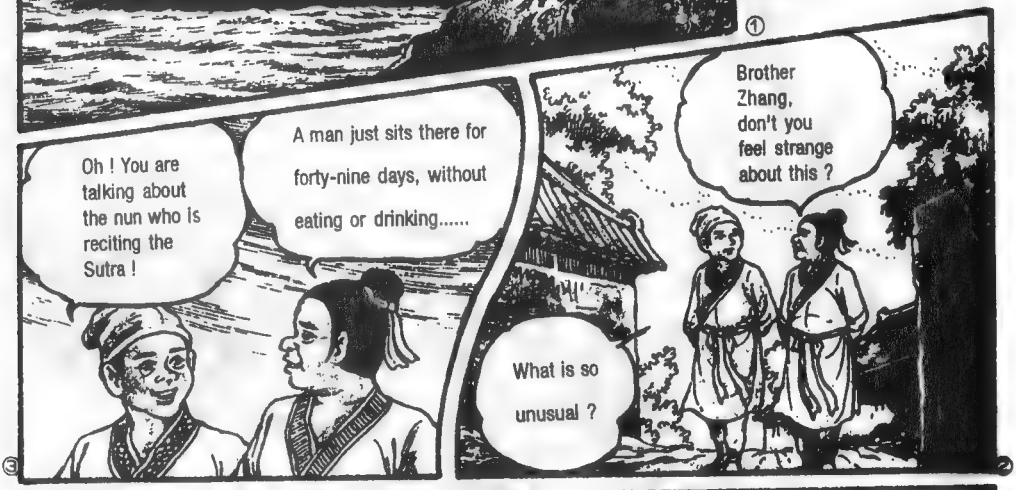
The nun went to the river bank and sat in lotus position on a rock. She started to recite the Sutra. Once in a while she would dip the willow twig with the sweet dew in the Jewel-vase and sprinkle it pervasively into empty space in four directions.
①
Yi.....yi ! Oh, ye !
Wei ! Look ! What is she doing there ?
②
The news spread fast and soon a group of inquisitive people had gathered around her.
No, I think she is a nun. She seems to be reciting a Sutra.
Looks like a monk !

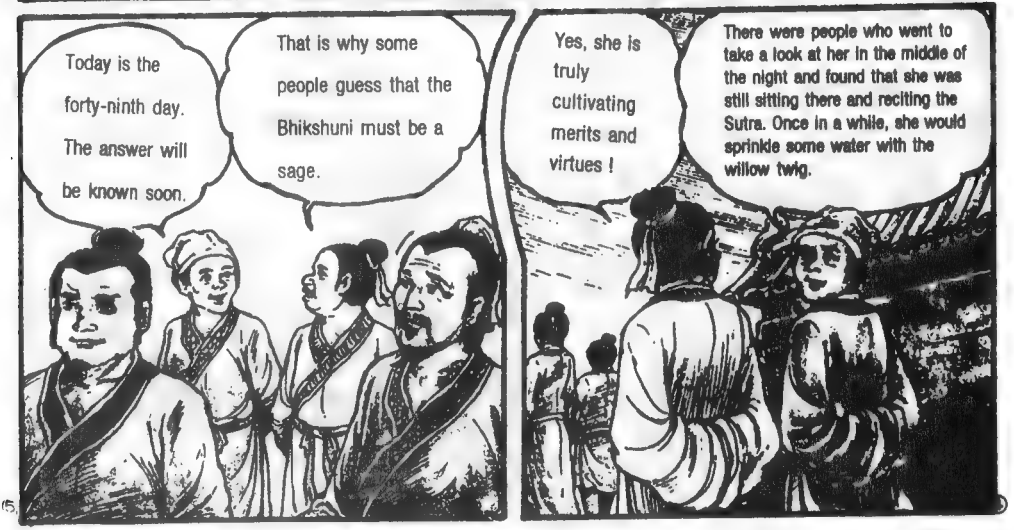

Who knows what she is trying to do ?
Is she asking for donations ?
③
Ah !
All my fellow villagers. Please let me explain to you.....
④

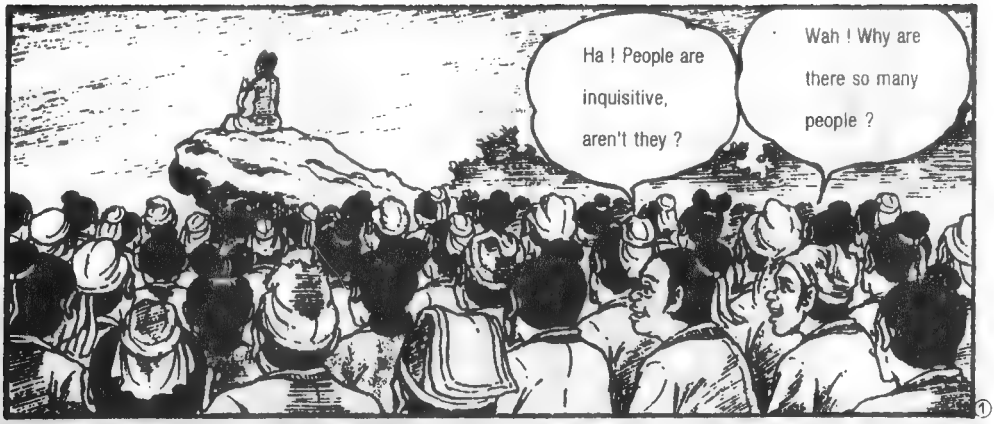
Do not be noisy ! Please keep quiet. Let's listen to her.
Please do not be afraid. I am not a spiritual healer, neither am I a ghostly being.
AH !
①
Yes, yes.
She is right. My wife and son were killed by the Jin soldiers too.
③
This place is very unfortunate. Many innocent people were killed by the Jin Army. The souls of the dead ones are indeed very pitiful as they do not have a place of refuge. They float here and there with no one to care for them.
②
As I have the affinity to be here, I can't just let them suffer. I will try to save them. I will build an altar here and I vow to recite the Sutra for forty-nine days and sprinkle them with sweet dew so that they would leave all sufferings and quickly attain rebirth.
④


I am not trying to put on a show, neither am I here to ask for donations or offerings. After I have accomplished my vows, I will leave. Please do not be doubtful. And please don't disturb me either.
①
This is creating merits and virtues.
Oh ! I see now.
②
Alright ! As I haven't accomplished my vows, I will continue with my task here. After forty-nine days when I have fully accomplished all merits and virtues, I will explain to you if you have any doubts !
③
She is sitting down again to recite the Sutra.
④
She is cultivating merits and virtues on our behalf.
Yes ! Let us disturb her no more. We can talk to her after forty-nine days.

The length of time of forty-nine days is not too long, neither is it short. If nothing happens, the time passes by quickly. But to sit there for forty-nine days without food and drink, reciting the Sutra only, wouldn't the people in Su-Hang feel a little strange ? Wouldn't they want to investigate such a mysterious occurence ?


①
Brother Zhang, don't you feel strange about this ?
What is so unusual ?
③
A man just sits there for forty-nine days, without eating or drinking.....
Oh ! You are talking about the nun who is reciting the Sutra !


Yes, she is truly cultivating merits and virtues !
There were people who went to take a look at her in the middle of the night and found that she was still sitting there and reciting the Sutra. Once in a while, she would sprinkle some water with the willow twig.
That is why some people guess that the Bhikshuni must be a sage.
Today is the forty-ninth day. The answer will be known soon.
⑤



①

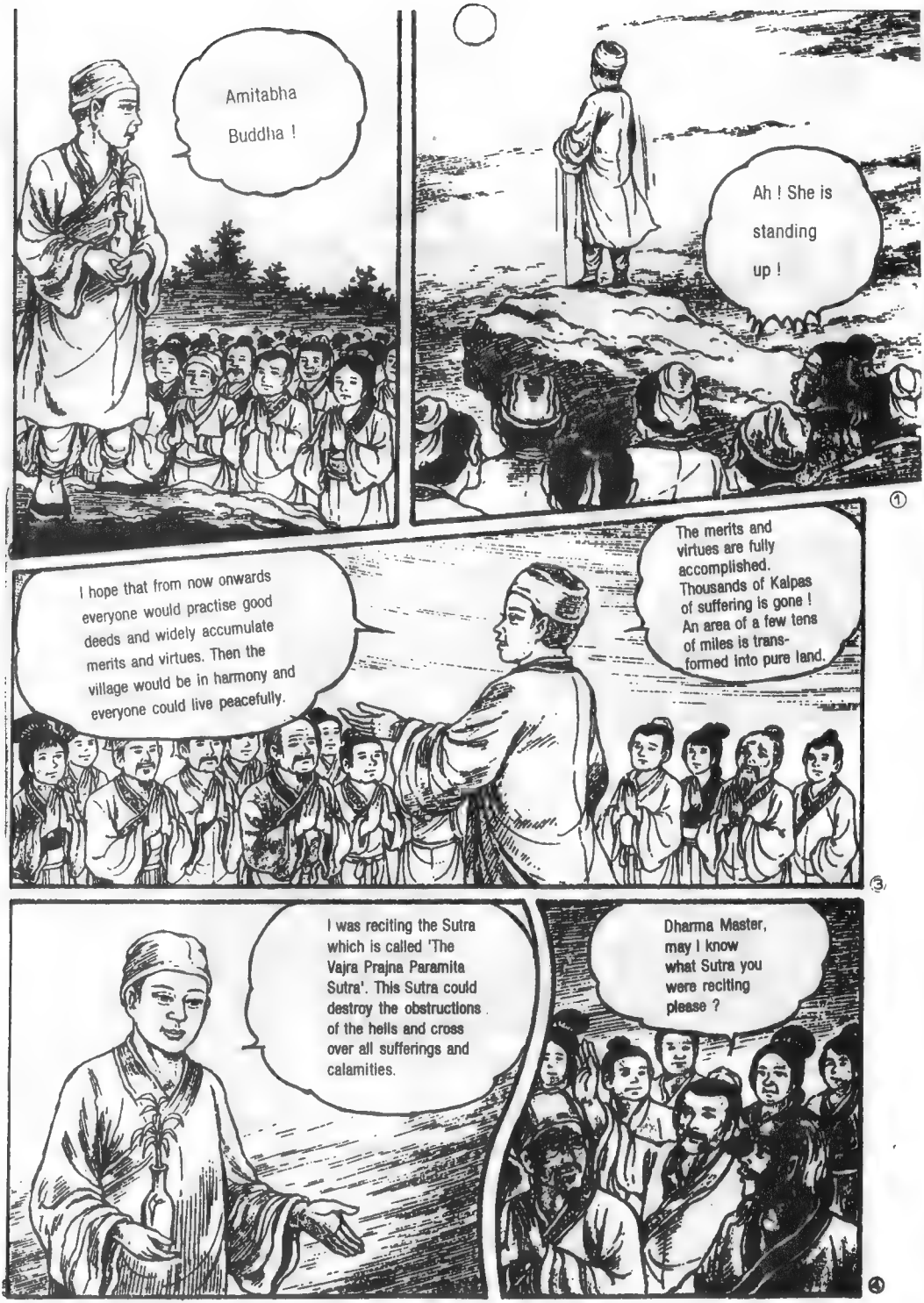
People who come here to gloat over other's misfortune or to join in the fun are most disgusting !
Yes, yes.....
My friends, it is true that there are some inquisitive people around. But most of them are here because of great respect for the Bhikshuni. They wish to listen to the Dharma.

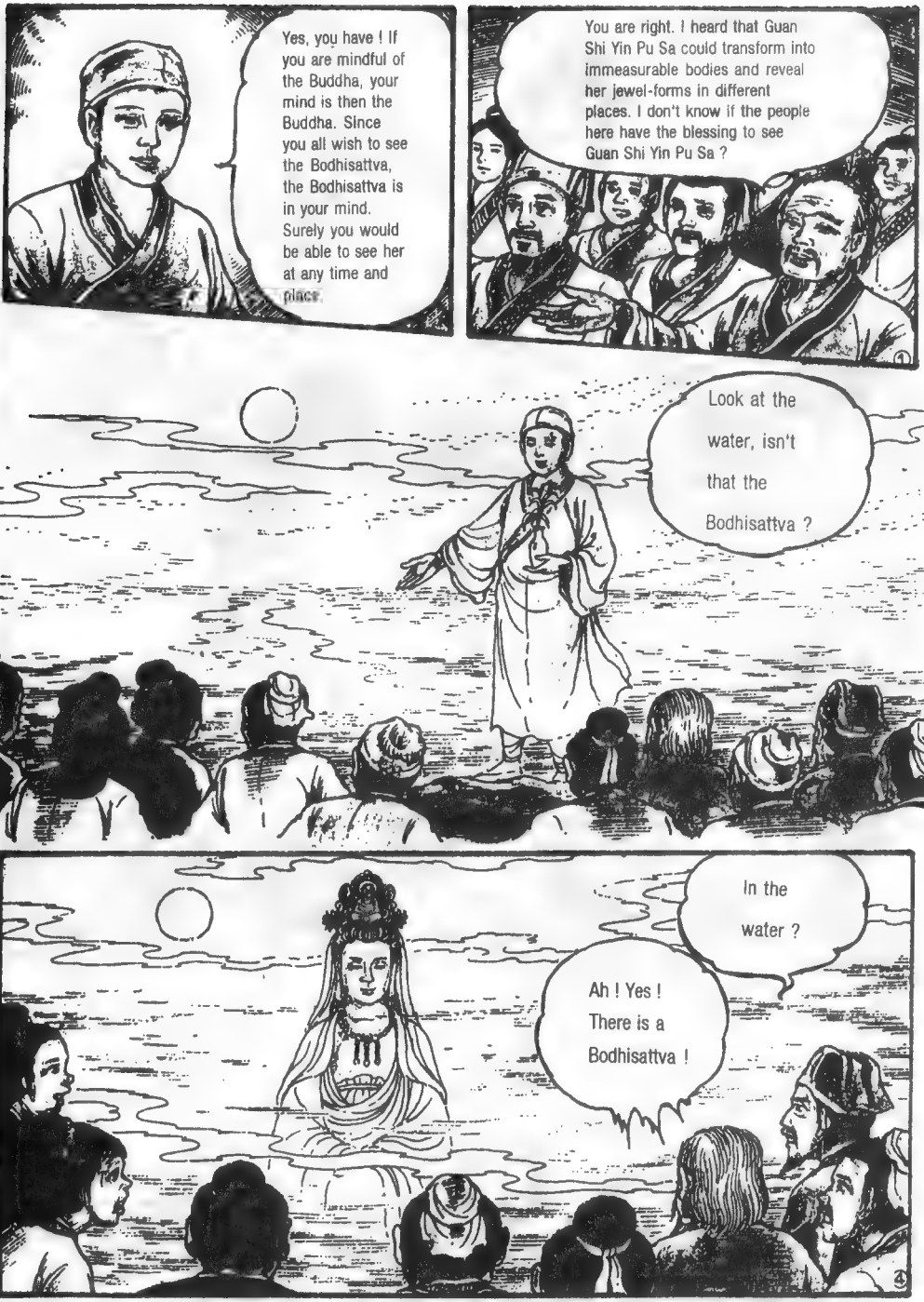
②

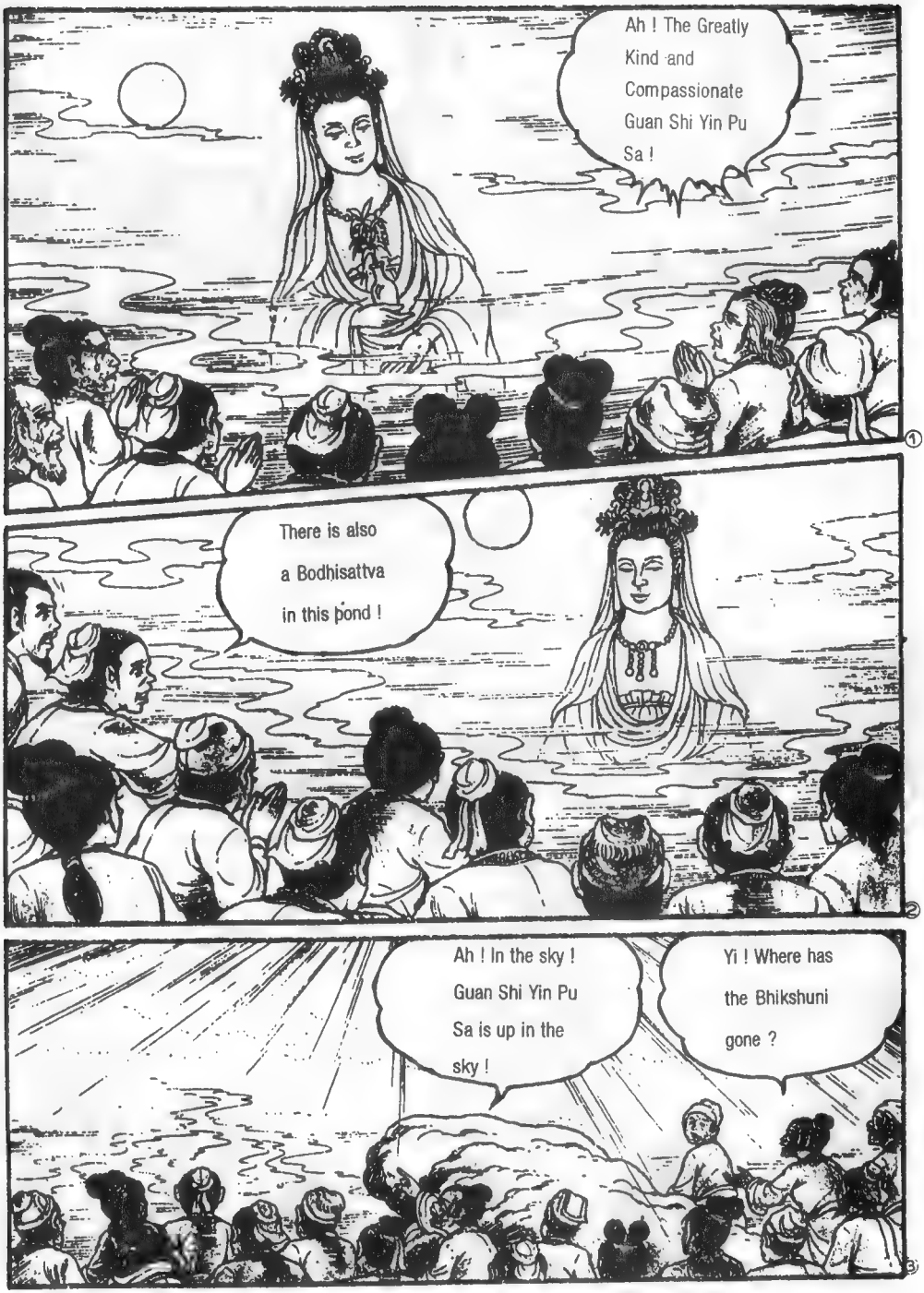
A large crowd gathered around the river bank but none of them dared to speak aloud. So we could see that the people in Su-Hang were mostly endowed with the root of wisdom.

③

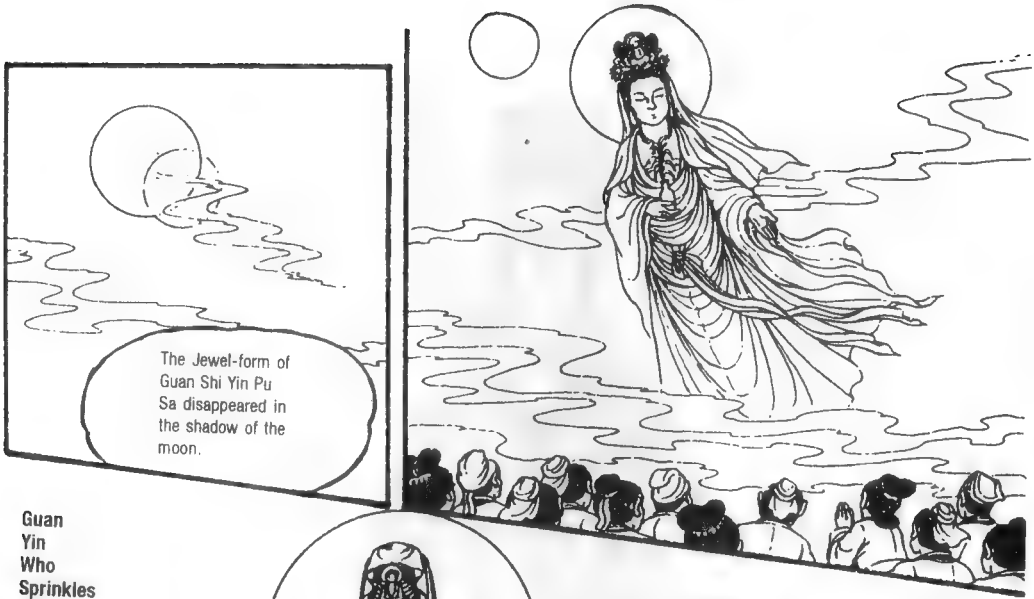
④


Amitabha Buddha !
Ah ! She is standing up !
①
I hope that from now onwards everyone would practise good deeds and widely accumulate merits and virtues. Then the village would be in harmony and everyone could live peacefully.
The merits and virtues are fully accomplished. Thousands of Kalpas of suffering is gone ! An area of a few tens of miles is transformed into pure land.
③
I was reciting the Sutra which is called 'The Vajra Prajna Paramita Sutra'. This Sutra could destroy the obstructions of the hells and cross over all sufferings and calamities.
Dharma Master, may I know what Sutra you were reciting please ?
④


Yes, you have ! If you are mindful of the Buddha, your mind is then the Buddha. Since you all wish to see the Bodhisattva, the Bodhisattva is in your mind. Surely you would be able to see her at any time and place.
You are right. I heard that Guan Shi Yin Pu Sa could transform into immeasurable bodies and reveal her jewel-forms in different places. I don't know if the people here have the blessing to see Guan Shi Yin Pu Sa ?
Look at the water, isn't that the Bodhisattva ?
In the water ?
Ah ! Yes ! There is a Bodhisattva !


Ah ! The Greatly Kind and Compassionate Guan Shi Yin Pu Sa !
①
There is also a Bodhisattva in this pond !
②
Ah ! In the sky ! Guan Shi Yin Pu Sa is up in the sky !
Yi ! Where has the Bhikshuni gone ?
③

Ah ! The Bhikshuni is the Manifestation of Guan Shi Yin Pu Sa.



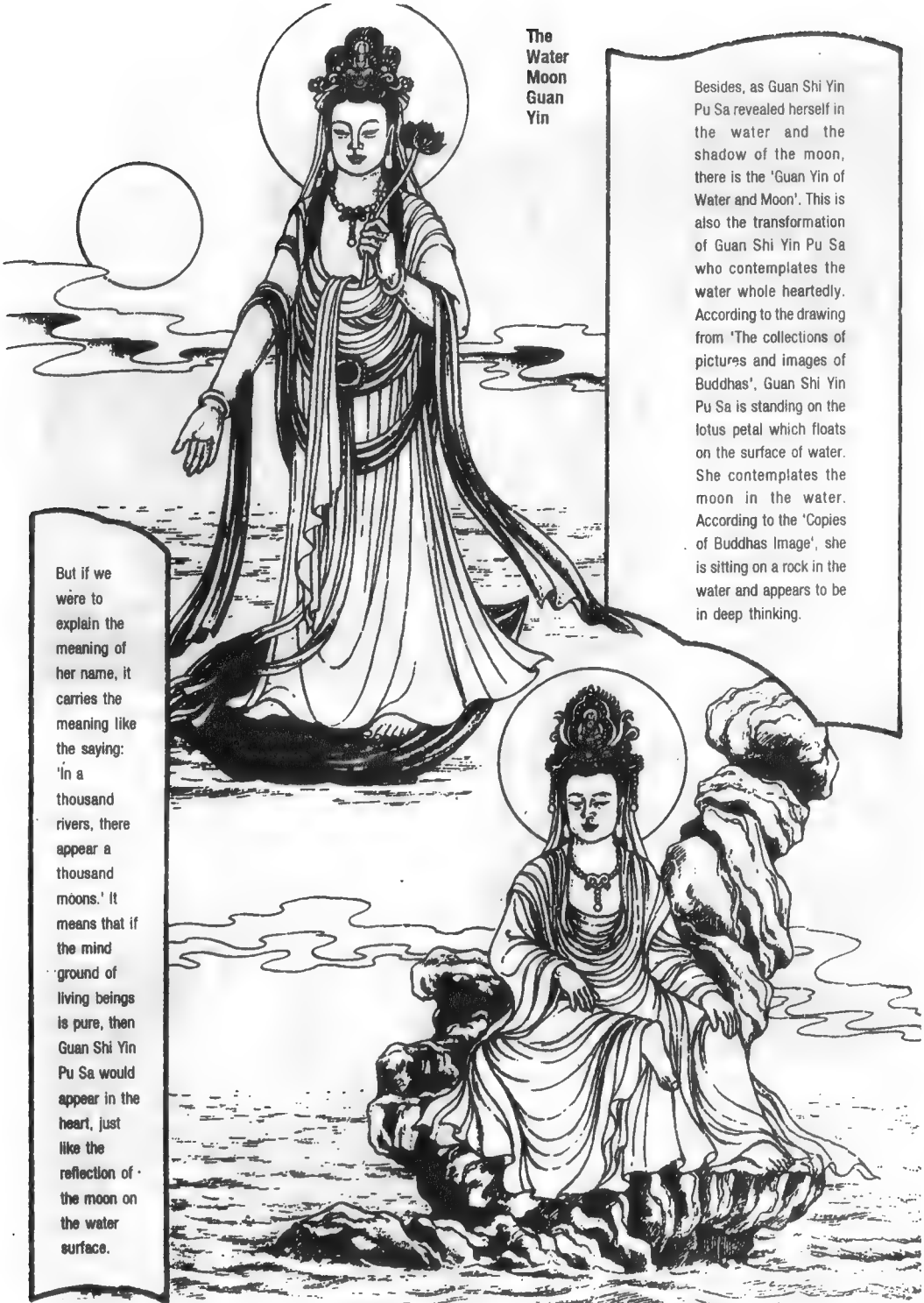
Guan Yin Who Sprinkles The Water

As it was said that there exists a Guan Yin who recites Sutras and sprinkles water, so we have the 'Guan Yin Who Sprinkles Water.' According to the verses in the Universal Door Chapter, "Her body which is adorned with precepts and compassion withstands the thunder-storm; Her mind which is full of compassion resembles the wonderful great cloud. She always sprinkles the sweet dew and moistens the living beings with the rain of Dharma. And she helps them to sever and destroy the fire of affliction."

Because of the afflictions of greed, hatred, delusion and arrogance, the minds and bodies of living beings are burnt by the great flame of afflictions.

With the adornment of Great Compassion and precepts, Guan Shi Yin Pu Sa reveals the thirty-three manifestations to protect them. Her vows of great kindness and compassion are like the colourful clouds which provides shade for living beings under the hot sun so that the Earth would be cool and pure. Her wonderful Dharma resembles the sweet dew drops from the sky that moisten the mind ground of all living beings. When the fire of afflictions were put to extinction, there would arise in them the Buddha's Mind.

This is also the great vow of the 'Guan Yin Who Sprinkles The Water'.



The Water Moon Guan Yin

Besides, as Guan Shi Yin Pu Sa revealed herself in the water and the shadow of the moon, there is the 'Guan Yin of Water and Moon'. This is also the transformation of Guan Shi Yin Pu Sa who contemplates the water whole heartedly. According to the drawing from 'The collections of pictures and images of Buddhas', Guan Shi Yin Pu Sa is standing on the lotus petal which floats on the surface of water. She contemplates the moon in the water. According to the 'Copies of Buddhas Image', she is sitting on a rock in the water and appears to be in deep thinking.

But if we were to explain the meaning of her name, it carries the meaning like the saying: 'In a thousand rivers, there appear a thousand moons.' It means that if the mind ground of living beings is pure, then Guan Shi Yin Pu Sa would appear in the heart, just like the reflection of the moon on the water surface.

After the revelation of Jewel-form of Water Moon Guan Yin, the Bodhisattva remained in the state of Su. She dwelt in the human realm to cross over those who had affinity with her. ①

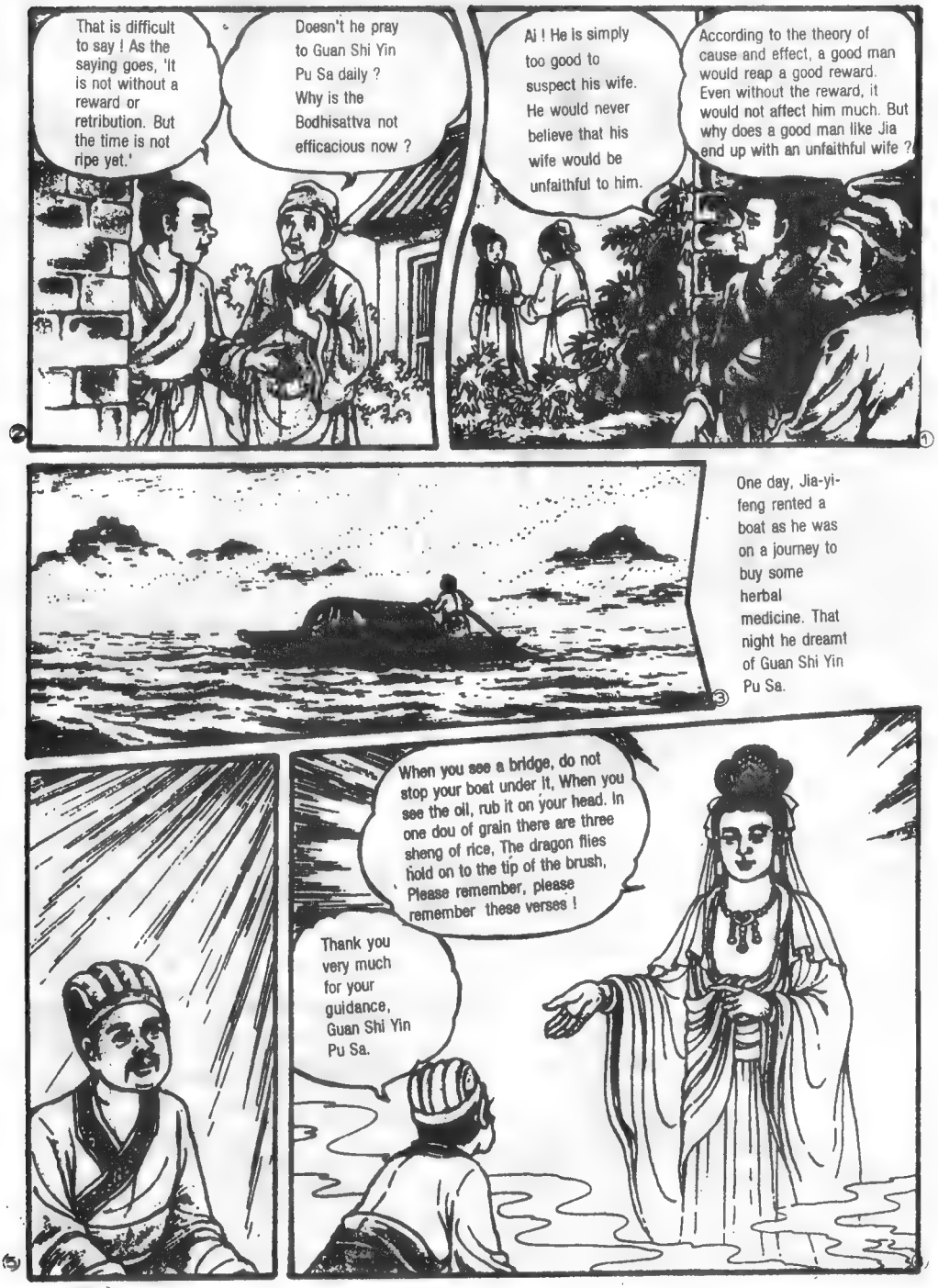
At that time, there was a business man by the name Jia-yi-feng who opened a herbal medicine shop. He enjoyed giving and helping others. He sold the herbal medicine at a cheap price. And when he met with those who were destitute, he would sell them at half price without considering the cost price. He even gave them free medicine. That was why he became famous as a kind-hearted man.

②

③

Jia-yi-feng was a Pious Buddhist who had deep faith in Guan Shi Yin Pu Sa. He made offerings to her at home and in the shop. When he was on a journey, he would carry a small image of Guan Shi Yin Pu Sa with him. He would sit down before the Bodhisattva and recite the Universal Door Chapter of Guan Shi Yin Pu Sa when he was free.

④ But a good man like him was unfortunate to have a wife who was licentious. She secretly had an extra-marital affair with a man who was their neighbour. His name was Kang-qi. Everyone in the neighbourhood knew about their illicit relationship except Jia-yi-feng.

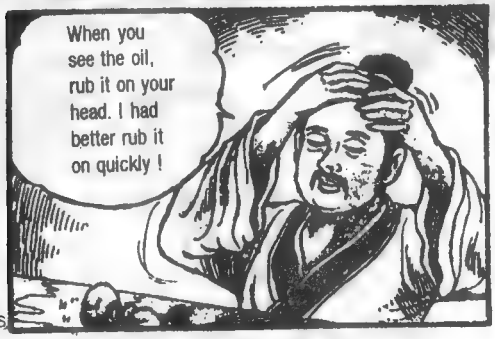

According to the theory of cause and effect, a good man would reap a good reward. Even without the reward, it would not affect him much. But why does a good man like Jia end up with an unfaithful wife ?
Ai ! He is simply too good to suspect his wife. He would never believe that his wife would be unfaithful to him.
1
Doesn't he pray to Guan Shi Yin Pu Sa daily ? Why is the Bodhisattva not efficacious now ?
That is difficult to say ! As the saying goes, 'It is not without a reward or retribution. But the time is not ripe yet.'
2
One day, Jia-yi-feng rented a boat as he was on a journey to buy some herbal medicine. That night he dreamt of Guan Shi Yin Pu Sa.
3
When you see a bridge, do not stop your boat under it, When you see the oil, rub it on your head. In one dou of grain there are three sheng of rice, The dragon flies hold on to the tip of the brush, Please remember, please remember these verses !
Thank you very much for your guidance, Guan Shi Yin Pu Sa.
4
5

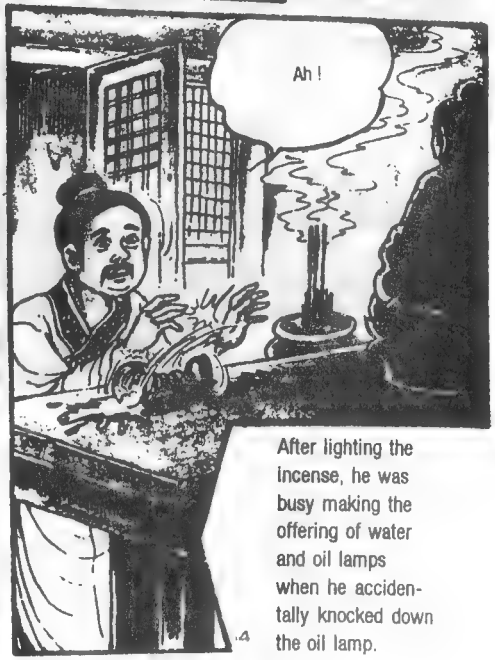
Oh ! When you see a bridge, do not stop your boat under it, When you see the oil, rub it on your head. In one dou of grain there is three sheng of rice, The dragon flies hold on to the tip of the brush.....What do the last two sentences mean ?
②
Ah ! It's just a dream .....
①
Ok, ok.
Old master, I have prepared breakfast. After eating, we can start our journey.
③
④
Ai ya ! It's raining.
SA
SA
SA
SA
⑤
BON
BON
⑥

Wah ! It's getting heavier !
There is a bridge in front. I will row under the arch so as not to get wet.
The bridge and its arch..... The bridge .....
When you see a bridge, do not stop your boat . under it.....
Hu ! It's good here !

Boat owner, please do not stop. Quick, row away from the bridge quickly !
①
Faster, faster !
②
Hu !
Ai ya !
RON
④
Guan Shi Yin Pu Sa, thank you. Thank you for your protection !
Hu ! What a narrow escape ! We're nearly killed.
⑤

After two months, Jia-yi-feng was home again. The first thing he did after entering the house was to light incense before the Sagely Image of Guan Shi Yin Pu Sa to show his gratitude.



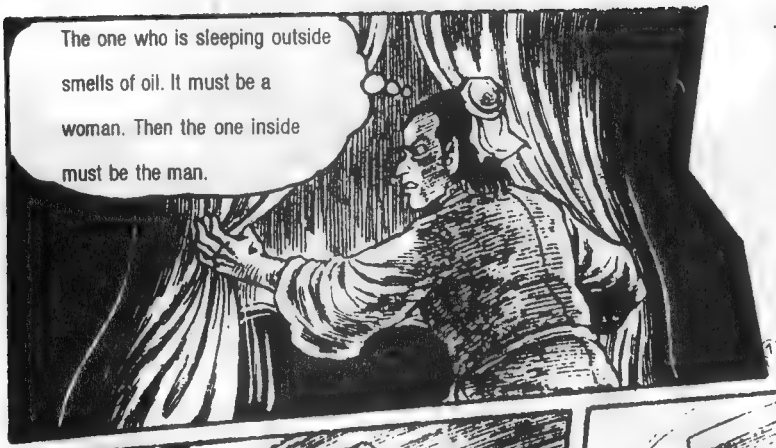


After lighting the incense, he was busy making the offering of water and oil lamps when he accidentally knocked down the oil lamp.

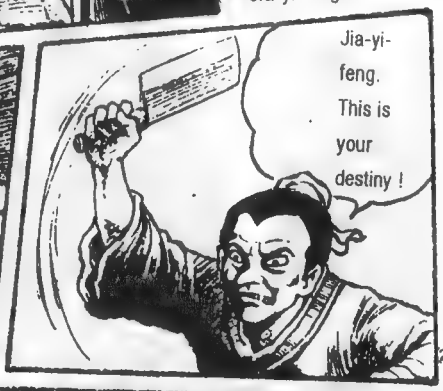
Yes, yes..... my dear. Then you had better sleep inside !
Where can you find a man who rubs oil on his hair ? It's really disgusting !
That night, when they were going to bed . . .

Jia-yi-feng had not been home for two months and his wife had taken the opportunity to put up with Kang-qi, their neighbour. So when he was home, Kang-qi was full of hatred as he was forced to separate from his lover.

If a man were controlled by desires, he would lose his mind and act in accordance to his emotion. He would commit evil conduct just like the beasts. (For example he would rape or even kill the victims). Now, this man was burnt with the flame of desire and had become a fearful yaksha.



So, Kang-qi took a knife and jumped over the wall. In the darkness, he found his way into the couple's-room. He opened the netting and in the darkness he could not tell which one was Jia-yi-feng.

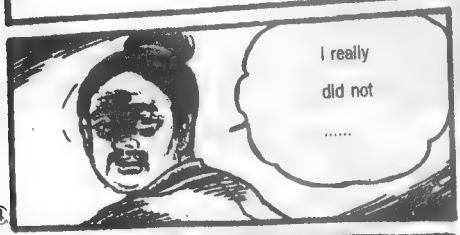


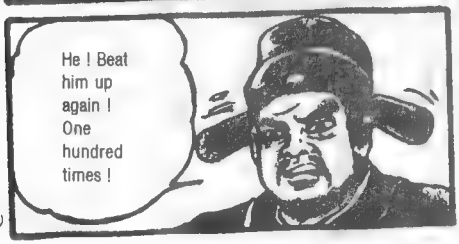
In the confusion, Jia-yi-feng could not find the matches. When the servant came in with the lantern, Kang-qi had already gone.

Under the light of the lantern, they saw that the woman's head was chopped into two and that she had died on the spot.

In the dark night, they could not find the murderer. Jia-yi-feng could do nothing except to report to his in-laws. When his father-in-law arrived, he accused Jia-yi-feng for killing his daughter and reported to the police.

Jia-yi-feng was fated to undergo a beating as his neighbours all knew about his wife's extra-marital affair and so they did not suspect her lover. Instead they suspected Jia-yi-feng of killing his wife out of anger after he had found out about her licentious conduct. So, after the post-mortem and further investigation, the police found that Jia was indeed the murderer. Of course Jia denied that and because of the denial, he had to undergo severe torture.

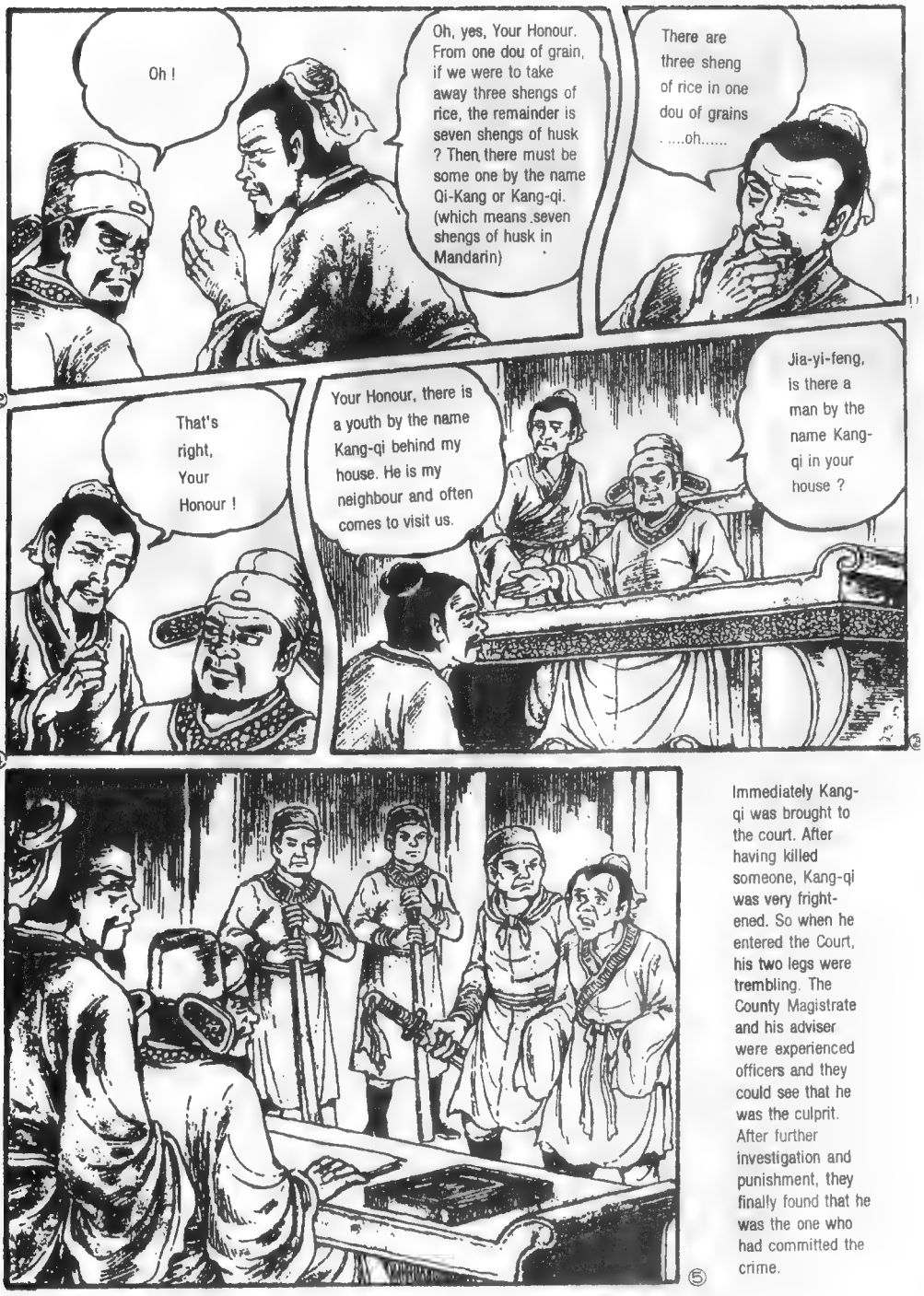




Ai..... wait..... please wait.....
What can I do now but to admit ? I must have committed lots of bad deeds in my former lives. I am destined to suffer for this ! I will just admit it. It's better for me to die now than to suffer like this.....
I..... I admit to the offence .....
Humph ! Of course you have no other alternative.
Yi ! Why are there so many dragon flies in the Court ?
Oh !
Namo The Great Compassion Guan Shi Yin Pu Sa, Namo The Great Compassion Guan Shi Yin Pu Sa.....
Your Honour, it is better to investigate again.
These dragon flies seem to know what is happening here. My adviser, could there be any injustice in this case ?

When the County magistrate took up the brush to write the verdict, suddenly lots of dragon flies flew in and gathered around the tip of the brush. He tried to brush them away but they flew back and held on to the brush when he was about to write again.

Namo the Great Compassion Guan Shi Yin Pu Sa.
Jia-yi-feng, why are you murmuring to yourself ?
1
You have already admitted your sin, then why are you calling on Guan Shi Yin Pu Sa.
2
I always believe in Guan Shi Yin Pu Sa and in fact Guan Shi Yin Pu Sa had given me guidance too.
3
Oh ! What did Guan Shi Yin Pu Sa instruct you on ?
When you see a bridge, do not stop your boat under it; when you see the oil, rub it on your head. In one dou of grains there are three sheng of rice; the dragon flies hold on to the tip of the brush.
4
Oh !
The Dragon flies hold on to the tip of the brush !
Your Honour ! Just now he was looking down and could not have possibly seen the dragon flies which were holding on to the tip of the brush. I think the four lines of verses are genuine.
Then how do we explain the line 'In one dou of grains there are three sheng of rice'?
5


Oh !
Oh, yes, Your Honour. From one dou of grain, if we were to take away three shengs of rice, the remainder is seven shengs of husk ? Then there must be some one by the name Qi-Kang or Kang-qi. (which means seven shengs of husk in Mandarin)
There are three sheng of rice in one dou of grains . ....oh.....
1
That's right, Your Honour !
Your Honour, there is a youth by the name Kang-qi behind my house. He is my neighbour and often comes to visit us.
Jia-yi-feng, is there a man by the name Kang-qi in your house ?
2
3
4
5

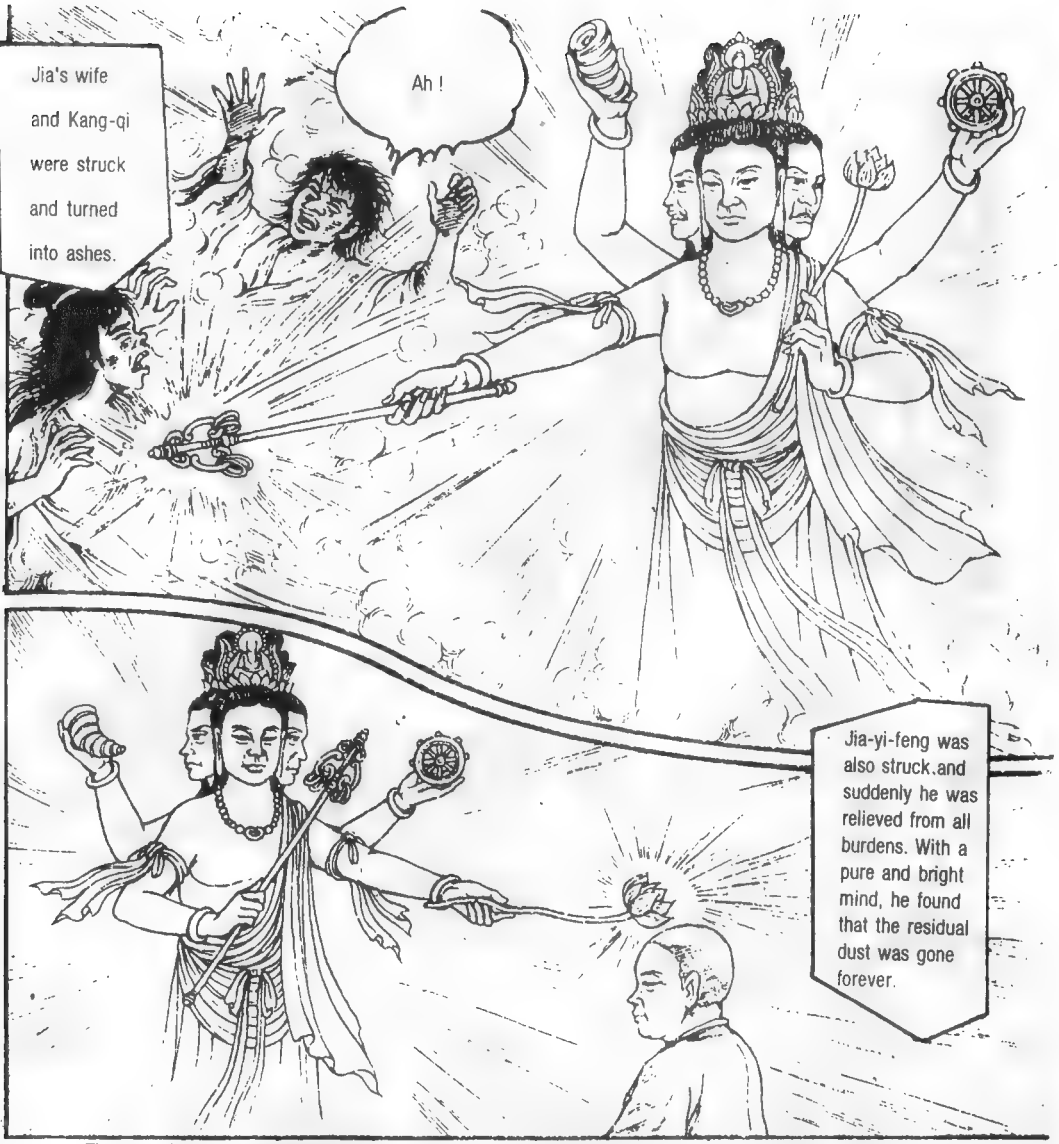
Immediately Kang-qi was brought to the court. After having killed someone, Kang-qi was very frightened. So when he entered the Court, his two legs were trembling. The County Magistrate and his adviser were experienced officers and they could see that he was the culprit. After further investigation and punishment, they finally found that he was the one who had committed the crime.

Jia-yi-feng was able to have his name cleared. The neighbours were very happy for him and they found that Guan Shi Yin Pu Sa was indeed efficacious. But after going through such a disaster, Jia-yi-feng had a deep awakening about the impermanence of the worldly affairs. So he gave away his wealth and property to the poor and went to Ling-yin Monastery to leave the home life.

One day, he was sitting in meditation. There appeared again the phantom visions.....

A man who could see through the impermanence of all worldly affairs and could give away all his property to leave the homelife and cultivate must be a wise man who had far-surpassed the commoners. That was why Guan Shi Yin Pu Sa wished to cross him over. Jia-yi-feng was kind-hearted by nature. Even though he was staying in the temple, there remained in him the residual attachment to worldly dust. In fact he was very sorry for his wife who had met with such a horrible death. He did not blame her for having an extra-marital affair. Instead he blamed himself for being unable to take good care of her. He was also troubled by the thought of the execution of Kang-qi. (A man who kills others would receive the death penalty). Whenever he sat down in meditation, he would have phantom visions of his wife and Kang-qi who asked him to replace their lives.

No.....
No.....
Jia-yi-feng, you must replace my life ! Jia-yi-feng, you must replace my life !
1
No !
No.....
Go together with us. Go with us !
At the critical moment, there suddenly appeared a Green Neck Bodhisattva Mahasattva with three faces and four arms.
3


Jia's wife and Kang-qi were struck and turned into ashes.
Ah !
Jia-yi-feng was also struck,and suddenly he was relieved from all burdens. With a pure and bright mind, he found that the residual dust was gone forever.

The next day, Jia-yi-feng asked his Master The Venerable Yuan-ju Chan Master and only then did he know that the Green Neck Bodhisattva was the 'Green Neck Guan Yin' From then onwards, Jia-yi-feng cultivated whole heartedly. Besides he also visited all the famous mountains to pay respect to other Dharma Teachers. Finally he became a high Sanghan who was certified to the Path. He then attained a rebirth in the Western Pure Land of Ultimate Bliss.

The Green Neck Guan Yin

The Green Neck Guan Yin is also known as the Green Summit Guan Yin. "If there were living beings who were fearful and who had to undergo dangers and calamities and it they were to hear my name, they would be liberated from their sufferings. And they would swiftly accomplish the Unsurpassed, Proper and Equal Bodhi". Different Sutras gave different descriptions of the form of the Bodhisattva. He might reveal the features of having one face with two arms, three faces with four arms or three faces with six arms. What Jia-yi-feng had witnessed was the manifestation of Guan Yin with three faces and four arms.

Talking about his name 'The Green Neck', it originated from a legendary story about a spirit by the name of Siva in the Brahman Teaching of India. According to the record, it was stated 'All the spirits stirred the milky sea to look for sweet dew. They found a pot of poison in the sea. The Spirit Siva who was full of compassion swallowed the poisonous pot as he was afraid that the poison might harm the living beings. That was why his neck became green in colour.'

In the Universal Door Chapter, it is stated, "If there were living beings who were to make obeisance respectfully to Guan Shi Yin Pu Sa, his effort would not be futile. (It means that he would obtain whatever blessings and virtues which were supposed to be his.) That is why all living beings should accept and up hold the Name of Guan Shi Yin Pu Sa."

It was also stated, "In every thought, one should never give rise to doubts. The Pure Sage Guan Shi Yin Pu Sa is the Great being whom we can rely on in all sufferings, anger, deaths and calamities."

Jia-yi-feng provides the best example here. Not only did he recite Guan Shi Yin Pu Sa, and made obeisance to the Bodhisattva, he never even gave rise to doubts while he was undergoing torturous punishment. Even though his body and mind suffered, his faith was immovable. He continued to recite the Name of Guan Shi Yin Pu Sa, just like a child who was calling his mother. Guan Shi Yin Pu Sa is like a kind mother who crosses over living beings whom she regards as her own offspring. She would always answer their calls and protect them.

She pities them and gathers them in with kindness and compassion. This mother's Love is supreme and adorned and is exactly the gracious and compassionate nature of Guan Shi Yin Pu Sa. Not only does she possess such qualities, all sentient beings are also replete with the nature to be as loving as a mother. The lofty and supreme love of a mother could be expanded to become great love among the people (or the Great Self) in order to maintain moral values and order in our society.

Guan Shi Yin Pu Sa revelaed the thirty-three Jewel-forms to cross over living beings. They are known as the Thirty-Three Guan Yin by the populace. They belong to the transformation bodies.

Besides there are also the Thirty-three manifestations of response. (or the thirty-two revelations of response in the Shurangama Sutra) These thirty-three manifestations of response would be discussed in detail in the back pages.

Talking about The Thirty-Three transformations of Guan Yin, we have already described the Guan Yin Who holds a lotus, the Malang's Wife Guan Yin, the Fish-basket Guan Yin, the Clams Guan Yin, the Guan Yin who gives the medicine, the Guan Yin who upholds the Sutra, the Amodi Guan Yin, the Guan Yin At Play, the Abundant Treasure Guan Yin, the white Robe Guan Yin, the One-leaf Guan Yin, the Guan Yin who sprinkles water, the Water-Moon Guan Yin, and the Green Neck Guan Yin. Altogether the number is less than half of thirty-three. But as we have mentioned, Guan Shi Yin Pu Sa is able to transform into thousands of millions of hundred of million of bodies, so the number thirty-three is just a symbolic number. Every good man and good woman can have the chance to see the Bodhisattva. (In this book, the Bhikshu, Bhikshuni, the girl who sold fish, the old beggar, the elder who gave the medicine, the lady who sold the mirror and others are all Guan Shi Yin Pu Sa's transformation bodies.) However the worldly people with mundane eyes could not recognize them.

Out of the thirty three Guan Yin, we have not mentioned nineteen of them yet. We shall now mention and praise them in the following pages.

The Willow Twig Guan Yin

The main characteristic of the Willow Twig Guan Yin is that she carries a willow twig in her right hand as she had vowed to relieve people from sicknesses. So she is also known as the Medicine King Guan Yin. In the "Secret Dharma Sutra of the Bodhisattva" who contemplates at ease with a thousand Bright Eyes, it was stated, "If a man wished to eradicate all illnesses, he must practise the Dharma of willow twig medicine before the adorned image of the Medicine King who Contemplates At Ease." The virtuous appearance of Guan Shi Yin who is soft, gentle and patient, together with the soft twig of willow, become the main characteristics of the Sagely Image of Willow twig Guan Shi Yin Pu Sa. The Sagely images which are circulated in the world reveal the appearance of Her holding the willow twig in her right hand. At times the twig would be placed in a pure vase on her right hand side while she sits upright on a rock near the river bank.

The Dragon Head Guan Yin is the Guan Shi Yin Pu Sa who rides on the Dragon's Head. The Dragon is the King among the beasts. It represents the awesome spiritual strength of Guan Shi Yin Pu Sa. From ancient times until now, people in China and India have shown great respect towards the Dragons. In India, the Elders are at times known as the Dragon Kings or Dragon Spirits, as they stress on the strength of a Dragon King. In the third Chapter of 'The Shastra of the Perfection of Great Wisdom', it was stated, there were verses of praise about the awesome strength of the Spiritual Dragon, "The Great Dragon King arose from the sea as great clouds gathered pervasively across the empty space. He released a great light that illuminated the heaven and earth and this was followed by torrential rain that moistened all living things."

In the legends of India, dragons were born with a human face and a snake's tail. They stayed underground, or at Putola. Among them, eight Great Dragon Kings became the Buddha Dharma Protectors after listening to the Teaching of the Buddha. Thus was the Legend about the Dragon-head Guan Yin. And also in the Universal Door Chapter, "If there were living beings who were to be crossed over by seeing the Heavenly Gods, Dragons, Yakshas and others, Guan Shi Yin Pu Sa would appear as those forms in order to teach them the Dharma."

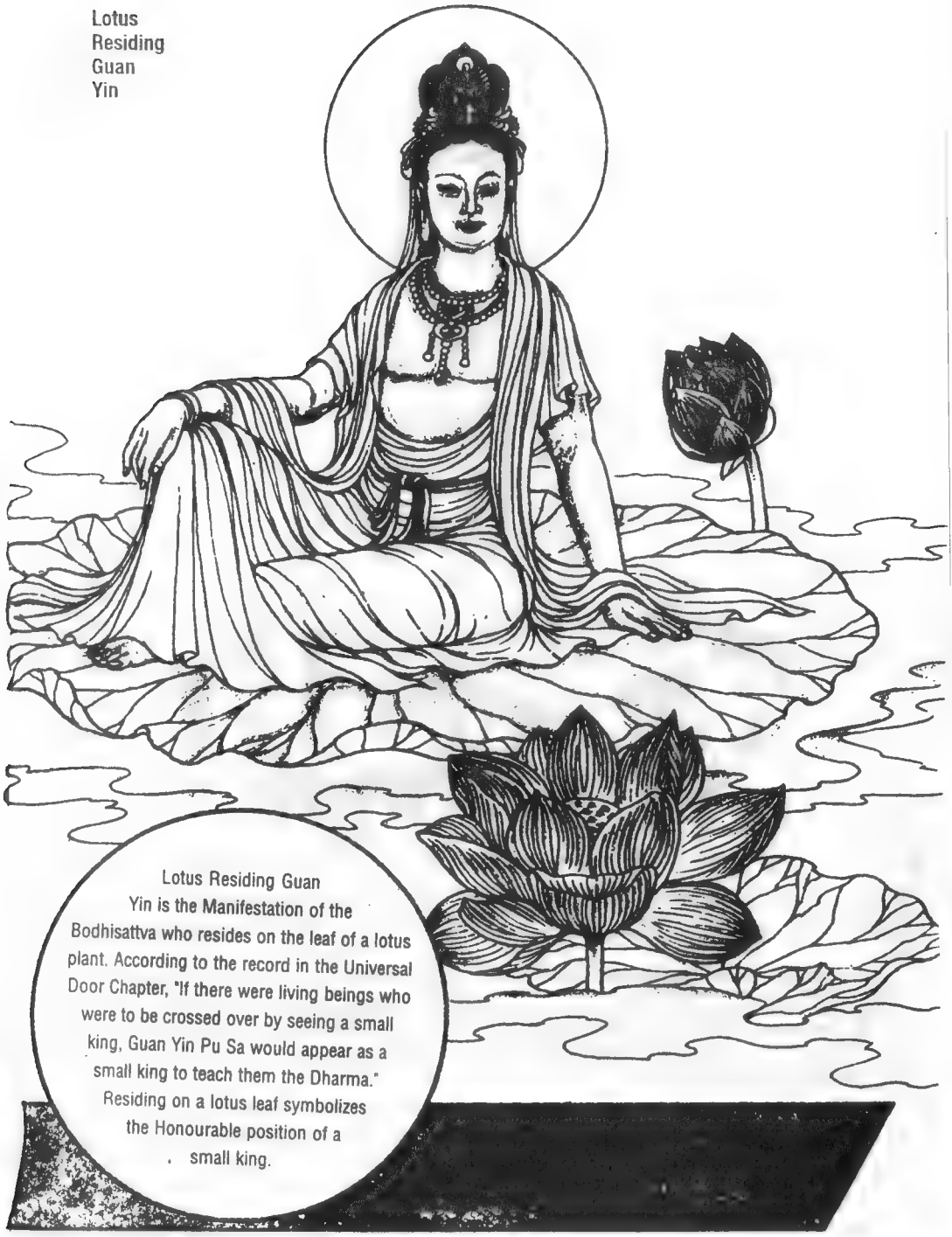
The Perfect Light Guan Yin

The Perfect Light Guan Yin symbolizes Guan Shi Yin Pu Sa who is perfectly endowed with loving kindness and great illumination. In the Universal Door Chapter, it was stated, "She resembles the pure light which is without any filth, And her light of wisdom can break apart all darkness, And subdue the wind, fire and disaster, Her light pervasively illuminates the Worldly Realm." These are the main characteristics of Perfect Light Guan Yin.

The Pure Light without any filth means the wisdom light. The light of wisdom is brighter than the sunlight. Not only does it shine on the Saha World, it also shines and eradicates all the darkness in the three evil paths. The actual Nature of living beings is genuinely unmoving and is as bright as a clear mirror. But because of false thoughts and attachment, it is defiled by the five desires and they lose their original nature. It is though the bright mirror is covered by dust and dirt. If we wish to be awakened from delusion, we must depend on the pure wisdom light of Guan Shi Yin Pu Sa. By reciting the name, we would be able to eradicate all afflictions of worldly dust. The Pure wisdom light that is without filth could illuminate extensively the living beings mind so that all darkness would be gone. Only the brightness remains. This is the meaning of 'The Bright Light of Wisdom could break apart up all darkness'.

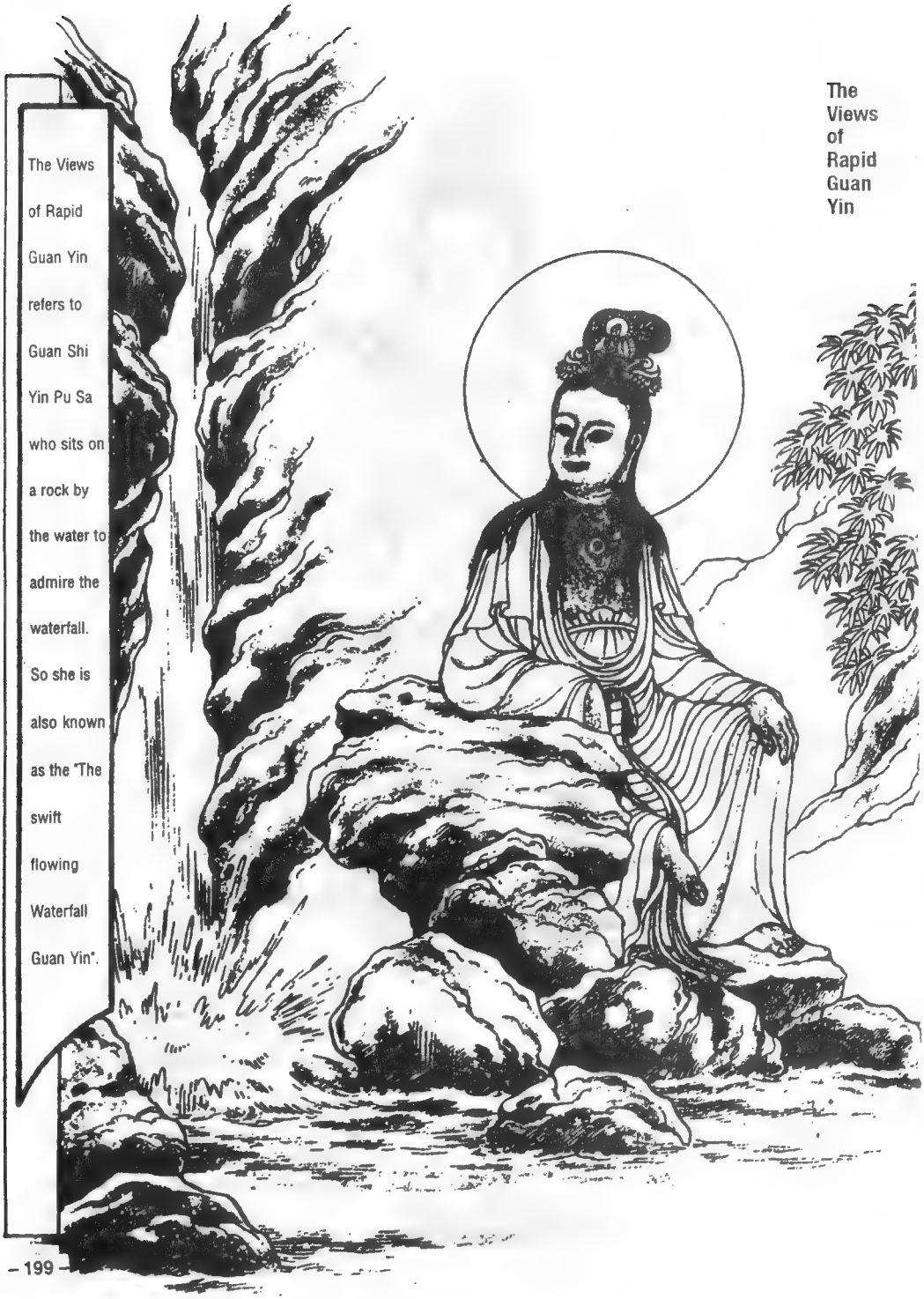
In the sentence 'She is able to subdue the fire, wind and disaster', the word disaster means the internal and external sufferings, the wind means the wind of delusion while the fire means the flames of affliction. They all arise from our mind. We must understand this point, that all external calamities and dangers arise from the afflictions in the mind. Living beings with great afflictions would create evil karma with their bodies, mouths and minds and thus bring upon themselves the respective retribution. The Pure Wisdom Light of Guan Shi Yin Pu Sa could help to break through the afflictions of living beings. When the filth in the mind is cleansed, the internal suffering would also be gone. Then all the disasters and suffering would no longer exist.

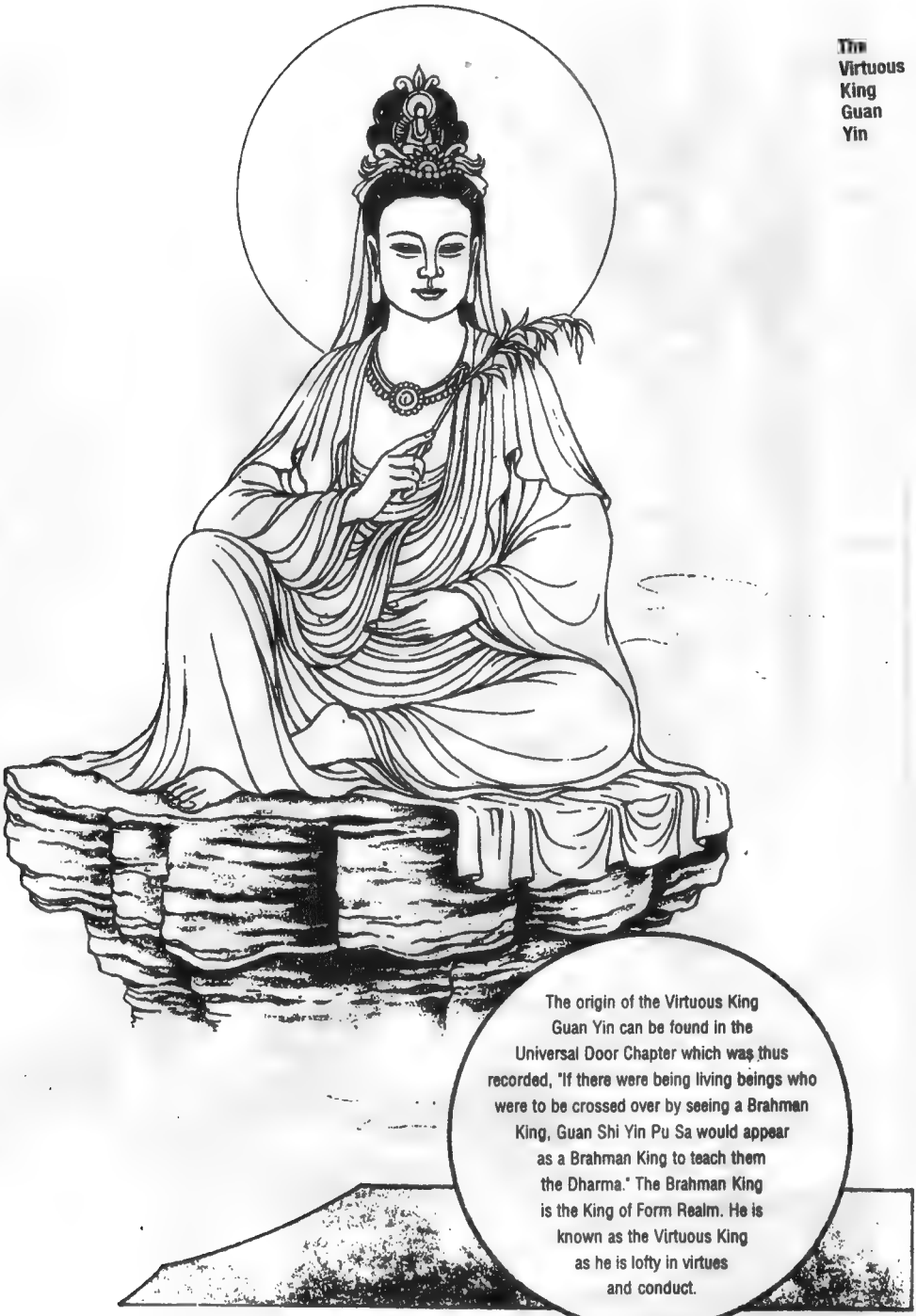
Lotus
Residing
Guan
Yin



Lotus Residing Guan Yin is the Manifestation of the Bodhisattva who resides on the leaf of a lotus plant. According to the record in the Universal Door Chapter, "If there were living beings who were to be crossed over by seeing a small king, Guan Yin Pu Sa would appear as a small king to teach them the Dharma." Residing on a lotus leaf symbolizes the Honourable position of a small king.

The Views of Rapid Guan Yin refers to Guan Shi Yin Pu Sa who sits on a rock by the water to admire the waterfall. So she is also known as the "The swift flowing Waterfall Guan Yin".





The Virtuous King Guan Yin

The origin of the Virtuous King Guan Yin can be found in the Universal Door Chapter which was thus recorded, "If there were being living beings who were to be crossed over by seeing a Brahman King, Guan Shi Yin Pu Sa would appear as a Brahman King to teach them the Dharma." The Brahman King is the King of Form Realm. He is known as the Virtuous King as he is lofty in virtues and conduct.

The Awesome Virtue Guan Yin

The Awesome virtue Guan Yin has perfected the qualities of having awesome strength to subdue the evils, and of having the virtue of loving-kindness to gather in living beings

According to the records in the Universal Door Chapter, it was stated, " If there were living beings who were to be crossed over by seeing a Great Heavenly General, Guan Shi Yin Pu Sa would appear as the Great heavenly General to teach them the Dharma." The Great Heavenly General has perfected awesome virtuous conduct, so He is known as the Awesome Virtue Guan Yin. According to the "Records and Pictures of Buddhas' Images", the Bodhisattva carries a Vajra Rod in his left hand as a symbol of awesome strength in subduing evil while on the right hand, he carries a lotus to symbolize the virtue of loving-kindness.

The Guan Yin Who Prolongs the Lifespan

She wears a Great Jewel-crown on the summit of her head and reveals the appearance of kindness, compassion and gentleness. Sometimes she reveals the features of having twenty-four arms to receive, lead, rescue and protect living beings.

Guan Yin Who prolongs The Lifespan can be found in the Universal Door Chapter. The Verses thus praised. "When a man who is under a magic spell or who is being poisoned, invokes the power of Guan Shi Yin, the harmful effects will return to curse the sorcerer who sent them." The Bodhisattva helps to eradicate the evil effects of curses and poisons, and helps to lengthen the lifespan. The harmful effects of curses refer to the use of incantation, black magic and 'evil water' in harming people. The drugs that would terminate one's life are the poisons. If we are being harmed by evil people who curse us with black magic and poisons, we should quickly be mindful of Guan Shi Yin Pu Sa. Then we would not be harmed and the harmful effect might backfire and befall upon the evil men. Just as the saying goes, "Those who wish to harm others would be harmed instead." As we know, "To take a loss is to gain." If a man were to harbour evil thoughts to harm people, he would himself be harmed instead. When the retribution comes upon him, he would be unable to escape from misfortune!

In fact, curses and poisons also refer to the evil states of mind like jealousy, slandering, double-tongued speech, greed, hatred, delusion and others. If we happen to meet with these people, the best way to treat them is to maintain a mind of calmness and equanimity. Besides we must be mindful of Guan Shi Yin Pu Sa. Then they would surely take upon themselves the evil effects.

The Cave Guan Yin : In the Universal Door Chapter, the verses thus praised, "Those people who encounter snakes or scorpions, or those who are harmed by poisonous gases, smoke and flame. Evoke the strength of Guan Yin. They'll shrink and turn away before his name.

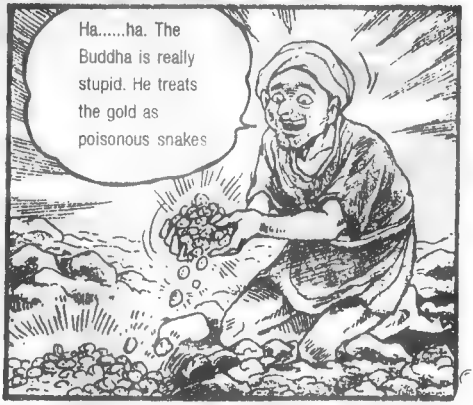
The poisonous snakes refer to the four legged snakes and the small black poisonous snakes. Scorpions are also poisonous. They stay mostly inside rocky caves. Besides they can produce poisonous flames and smoke. In order to save living beings, Guan Shi Yin Pu Sa sits upright outside the dangerous caves to prevent the poisonous creature from harming others. So she is known as the The Cave Guan Yin.

But the four types of poisons also represent the negative states of mind, such as greed, hatred, delusion and arrogance. These states of mind are like the poisonous gases, flames and smoke which can be released from our bodies at any time and cause harm to others. For example, stealing and robbing from others, using harsh speech to scold people, instigating others, gathering people into gangs to cause commotion in town, ignoring public welfare and the country's laws are all caused by man's delusions. (poisonous gases).

The only way to get rid of the poisonous gases is to recite the Name of Guan Shi Yin Pu Sa and to bring forth the mind of a Bodhisattva. If everyone were able to do so, the society would surely be calm and blissful.

Talking about poisonous snakes, gold, silver and money are also one type of poisonous snakes. If you do not believe, then take a look at the Buddha's story as follows:-

One day, The Buddha (Sakyamuni Buddha) and one of his ten great Disciples, Ananda, came to a woodland beside a village.
Ananda, do you see that there are a lot of snakes which are buried underground?
Honoured One, your disciple does see it.
①
At that time, Ananda had already certified to the Penetration of Heavenly Eyes.
At the same time, a poor farmer overheard their conversation.
Strange indeed! How can they see things under the ground?
②
If I can find the poisonous snakes, I can also get some money by selling them.
Hump! Let me dig and see if there are really some poisonous snakes.
③



So the farmer suddenly became a rich man. He was full of arrogance and did not care to help his neighbours who were as poor as he was previously. He simply ignored them.

Do have pity on me ! I have dug out all of them !
Speak up! How much gold is still left there?
What an evil man ! How dare you lie to me ? Beat him up properly !
Wu . . . . wu . . . . I am really deluded. I should not have disbelieved what The Buddha said . . .
PAK
PAK
Wait ! What did The Buddha say ?
Hu ! Ai yo ! Wei, Ya !

The news about the poor farmer who suddenly got rich spread quickly. When the King heard that, he ordered his soldiers to catch the farmer and question him about the location of the treasure. The poor farmer was punished severely in order to force him to reveal the truth. According to the law at that time, a man was not supposed to keep any treasure which was found by him accidentally.

Oh! Good indeed! Good indeed!
He . . . He said that a lot of poisonous snakes were buried under-ground.
①
What did I get finally? Just some false happiness and a good beating.
②
But since you can still remember His words, and are remorseful, I will not punish you anymore. But I will take all the gold! Go back!
The Buddha said that the gold was poisonous snakes as he wanted us to stay away from disaster. But you had lost your mind in greed and so could not believe in his words. That is why you had to receive the punishment.
③

"We should not be greedy for money which does not belong to us." This is a common saying.

In fact there were many examples of misfortune befalling upon people who were greedy for money! They warned us to be contented with our hard earned money as it is not easy to earn the money. Some who love money tried ways and means to satisfy their desire. After they had obtained the money they became so stingy that they counted every cent before giving donations. If they were asked to give donations to the poor and lonely ones, or to charity, they would feel as though their flesh and bones were being cut. Finally they became so tired taking care of the wealth and property that they fell sick easily. On their death bed, they still had to go empty-handed. Aren't they a pitiful lot?

On the other hand, some people do not earn much but they enjoy giving to others. They help the poor and take care of the lonely ones. They are never stingy. Even though they do not enjoy a life of richness, they find that their lives are very fulfilling. That is why they are always relaxed and happy. On top of that they also plant lots of blessings and virtues for their future existence and bless the future generation with a life of virtues and blessing.

The Ability of Quietude Guan Yin.

The Guan Yin with the ability to maintain quietude rescues and protects those who are facing difficulties and disaster and bestows upon them calmness.

In the Universal Door Chapter, the verses state, "When a man falls into the great sea,
And encounters the disaster of being harmed by the dragons, fish and ghosts;
If he were able to be mindful of the Guan Yin's strength,
He will not be drowned."

It means that if a man, who fell into the great sea and encountered the poisonous dragons, sharks, Rakshas and Evil ghosts and other disaster, were able to recite Guan Shi Yin Pu Sa's name sincerely, he would not be harmed by them. Besides he would not be drowned.

The Bodhisattva sits in lotus position on a rock beside the sea and reveals the appearance of quietude. She is like the Spiritual Protector of those who are on sea voyages.

On a wider scope, it could be explained that the great sea represents the world of afflictions and the dragons, fish and ghosts are the waves of love and desire. If a man were to lose his senses and become deluded by beautiful women, he would bring upon himself the torture of emotion and desire. He would float in the waves of love and desire and experience great suffering. But if at that moment he could recite Guan Shi Yin Pu Sa, then with the pure and great wisdom of the Bodhisattva, he would be able to understand that all dharmas are indeed empty. He would then be able to stay away from delusion and put an end to love and desire. He would then dwell at peace in a calm and quiet harbour.

Aru Guan Yin

Aru Guan Yin is sitting on a rock and contemplating the great sea. The word Aru derives from the Brahman Language which refers to the Arudd Pond (or the Aru Great Spring). Sometimes it is translated as 'The Pond without Heat'.

According to the legend of Ancient India, there was a big lake between the Northern Great Snowy Mountain and the Southern Fragrant Mountain. There were four great rivers which flowed out from this lake, which passed by Ke-Jia, Xin-du, Si-Jia and Fu-Chu. The river banks were decorated with gold, silver and lapis-lazuli. Besides, there were fine golden sands along the sides of the rivers. The water was pure and as clear as the mirror and it flows gently into Jambudvipa for the use of living beings before flowing into the great sea.

Some said that the legend originated from the Ariyou people who had shifted from Kao-Jia-Suo Mountain range to Pe-Ni-E Highland. Others said that the lake was the source of Ke-Jia River in Himalaya Mountain Range. Still others said that the legend had its origin at the Mana Salowa lake in the Western Land. From here we could see how the people of a hot country like India had paid great respect to rivers and streams since ancient times. Thus were the legends which had been passed down.

And the legends of the rivers also spread from these water sources.

But it seemed that the lake was already there before the revelation of Guan Shi Yin Pu Sa. So there is now the saying of 'Aru Guan Yin'.

The Leafy Clothing Guan Yin.

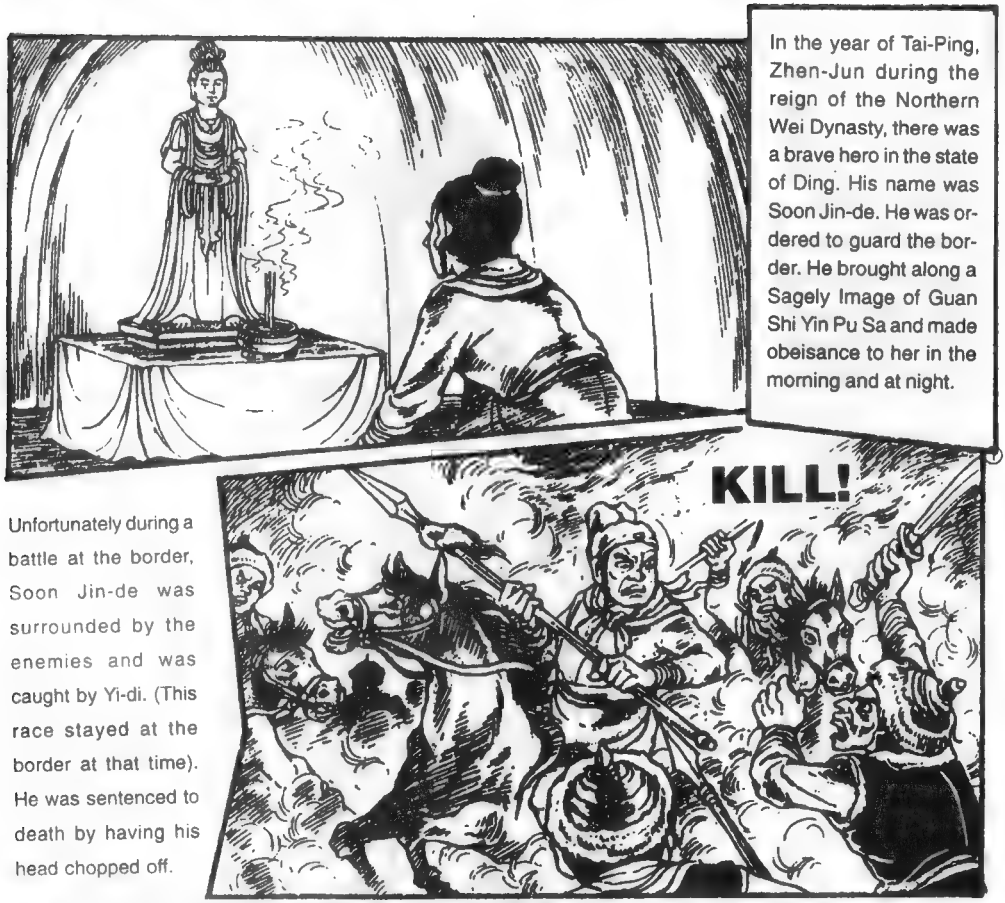
The Leafy Clothing Guan Yin has a secret name which is 'Extraordinary Practice Vajra'.

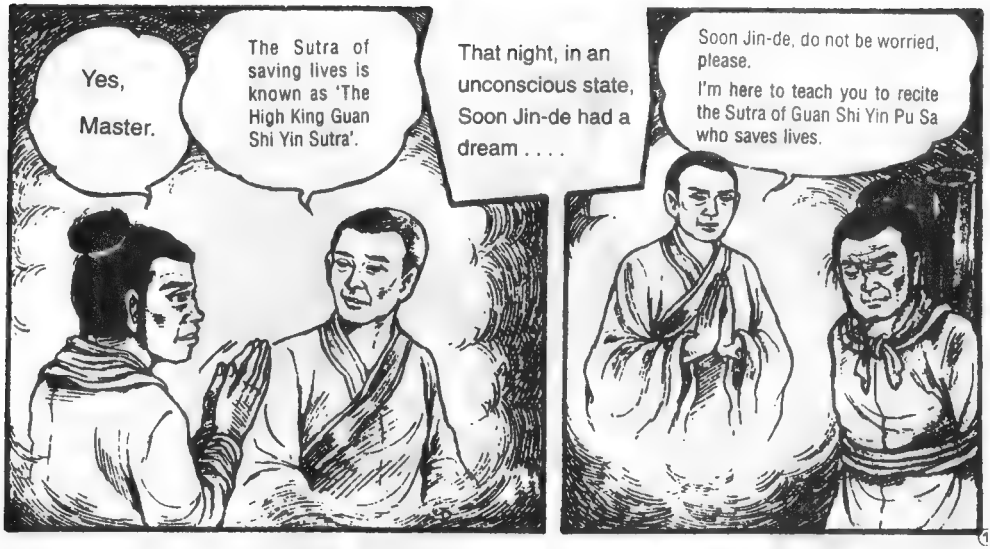
According to the 'Sutra of the Bodhisattva of Leafy Clothing who contemplates At Ease', she manifests as the form of a Celestial Lady who wears a Jewel-crown. The Buddha of Immeasurable life span is standing on the crown. She wears necklaces and bangles and her body is surrounded by red flames and her whole body shines in a circle of bright light. She has four arms. The first right hand is holding an auspicious fruit in front of the chest. The second hand reveals the Wish-Giving Seal. The first left hand is holding an iron axe. The second hand is holding a rope. She is sitting on a lotus flower.

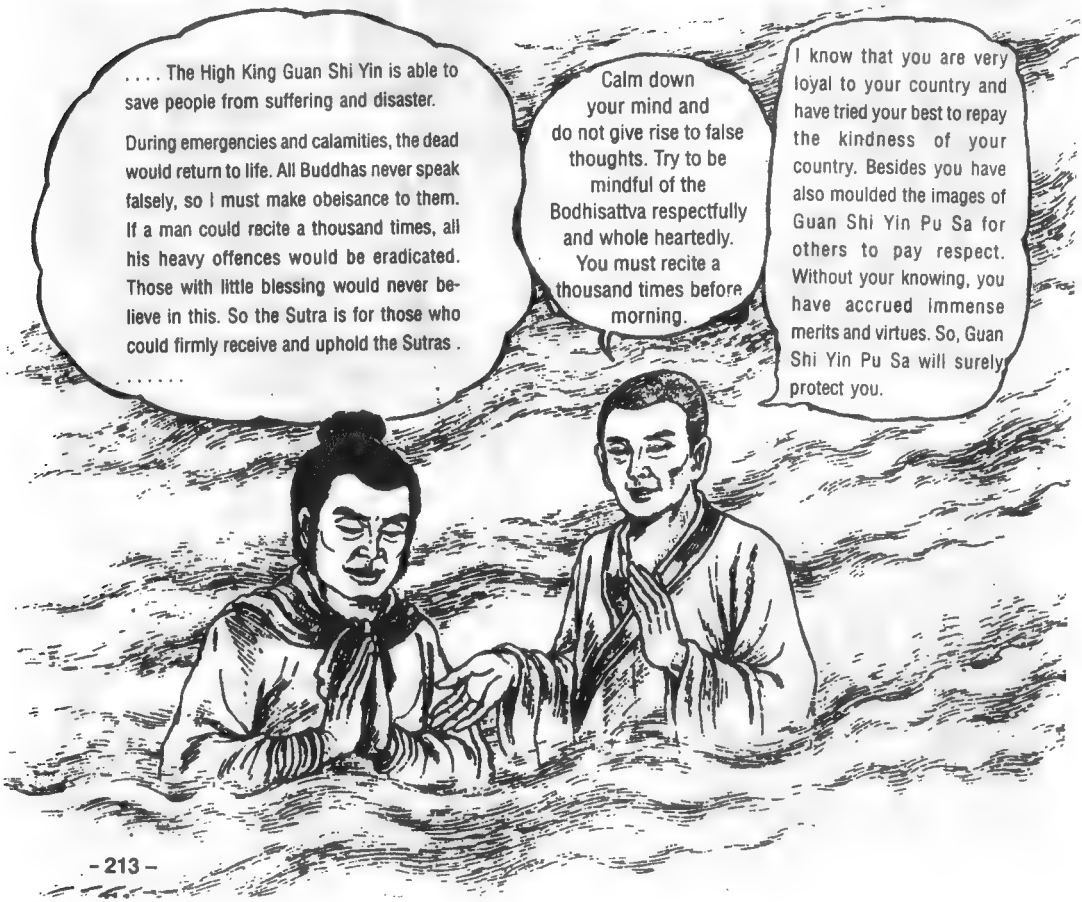
Since ancient time until now the Bodhisattva is the One whom people pray so as to be free from pestilence, epidemic, robbery, pests and other disasters. Besides many people practised the Leafy Clothing Guan Yin Dharma to ask for long lives without sickness.

The lapis-lazuli Guan Yin is also known as the High King Guan Yin. According to the description, she carries a lapis-lazuli pot with both hands and stands on a lotus sepal while travelling on the surface of water. According to the "Sutra of High King Guan Yin", this Bodhisattva helps to put to extinction the suffering of birth and death besides eradicating and subduing harmful poisons. In emergency or disaster, if a man could recite the 'Sutra of High King Guan Yin' a thousand times, his life would be prolonged. The following is the legend about the origin of this Guan Yin.

Lapis-lazuli Guan Yin.


In the year of Tai-Ping, Zhen-Jun during the reign of the Northern Wei Dynasty, there was a brave hero in the state of Ding. His name was Soon Jin-de. He was ordered to guard the border. He brought along a Sagely Image of Guan Shi Yin Pu Sa and made obeisance to her in the morning and at night.
Unfortunately during a battle at the border, Soon Jin-de was surrounded by the enemies and was caught by Yi-di. (This race stayed at the border at that time). He was sentenced to death by having his head chopped off.
KILL!
Namo the Great Compassion Guan Shi Yin Pu Sa, Namo the Great Compassion Guan Shi Yin Pu Sa . . . . . .
Ai! I really did not want to die like this. May the Bodhisattva Guan Shi Yin Pu Sa help me please . . . . .


Yes, Master.
The Sutra of saving lives is known as 'The High King Guan Shi Yin Sutra'.
That night, in an unconscious state, Soon Jin-de had a dream . . . .
Soon Jin-de, do not be worried, please.
I'm here to teach you to recite the Sutra of Guan Shi Yin Pu Sa who saves lives.
①

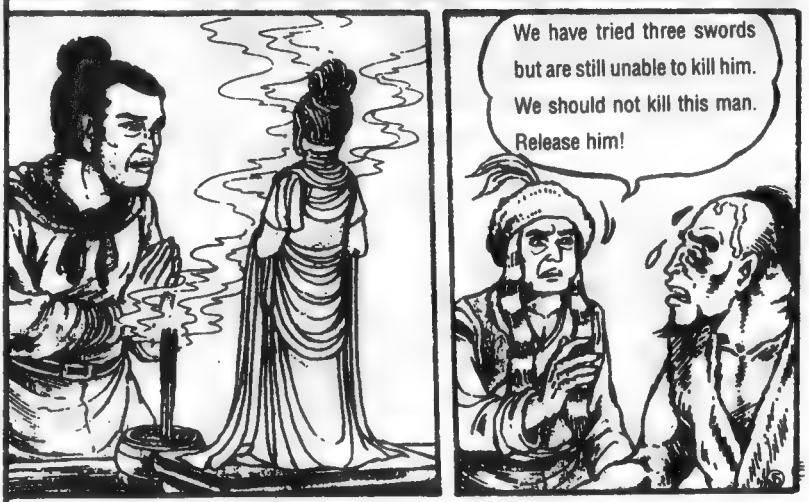

. . . . The High King Guan Shi Yin is able to save people from suffering and disaster.
During emergencies and calamities, the dead would return to life. All Buddhas never speak falsely, so I must make obeisance to them. If a man could recite a thousand times, all his heavy offences would be eradicated. Those with little blessing would never believe in this. So the Sutra is for those who could firmly receive and uphold the Sutras . . . . . .
Calm down your mind and do not give rise to false thoughts. Try to be mindful of the Bodhisattva respectfully and whole heartedly. You must recite a thousand times before morning.
I know that you are very loyal to your country and have tried your best to repay the kindness of your country. Besides you have also moulded the images of Guan Shi Yin Pu Sa for others to pay respect. Without your knowing, you have accrued immense merits and virtues. So, Guan Shi Yin Pu Sa will surely protect you.

The next morning, when he woke up from the dream, he had already recited a full thousand times. He was still reciting the Sutra continously at the verge of execution. ①

③

Take a new one!
This sword has been used to cut off many heads. Maybe it is blunt already!
What has happened? The head is still intact, but the knife is broken!
KENG!
He!
Take . . . Take another one and try again . . .
Yi! Yi! . . .

As soon as Jin-de returned to his camp, he quickly lit incense and made obeisance to Guan Shi Yin Pu Sa. He was shocked to discover that there were three scars left by knife-cuts on the neck of the Sagely Image of Guan Shi Yin Pu Sa. The name of 'Lapis-lazuli Guan Yin' then spread widely in the world.



Tara Guan Yin

Tara Guan Yin or Tara Bodhisattva is also known as 'The Mother Guan Yin who saves and crosses over living beings.' Her secret name is Vows of Practice Vajra or The Arising of Compassion Vajra. 'Tara' means to save and cross over living beings to the other shore.

According to the Great, Broad and Expensive Manjushri Sutra, in the chapter the Prediction of Bodhi of the Bodhisattva who contemplates At Ease it was stated, "This Bodhisattva dwelt in the Universal Bright Illumination Tara Samadhi and with the strength of Samadhi, she released bright light from the pupil of her right eye. In the light there appeared a wonderful form of a lady who dwelt in the supremely wonderful form Samadhi and adorned her body with invaluable mixed jewels. She was able to eradicate the sufferings and anxieties of living beings and make them joyful. He was able to pervasively enter the self Nature of all Buddhas' Dharma Realm."

Tara Guan Yin is the manifestation of Tara Bodhisattva. The ancient Indians had long believed in the Tara Bodhisattva. For example, the Tripitaka Master Xuan-Zang, in a passage from his records "The Records of Great Tang Dynasty and the Western Territory, Chapter nine, the country Magadha", stated, "Two to three miles to the North of the Bronze Buddha Statue of Man-Yei King, there was an image of Tara Bodhisattva, which was invaluable. The Bodhisattva responded to living beings' wishes and on the first day of the New Year, people made abundant offerings to Her."

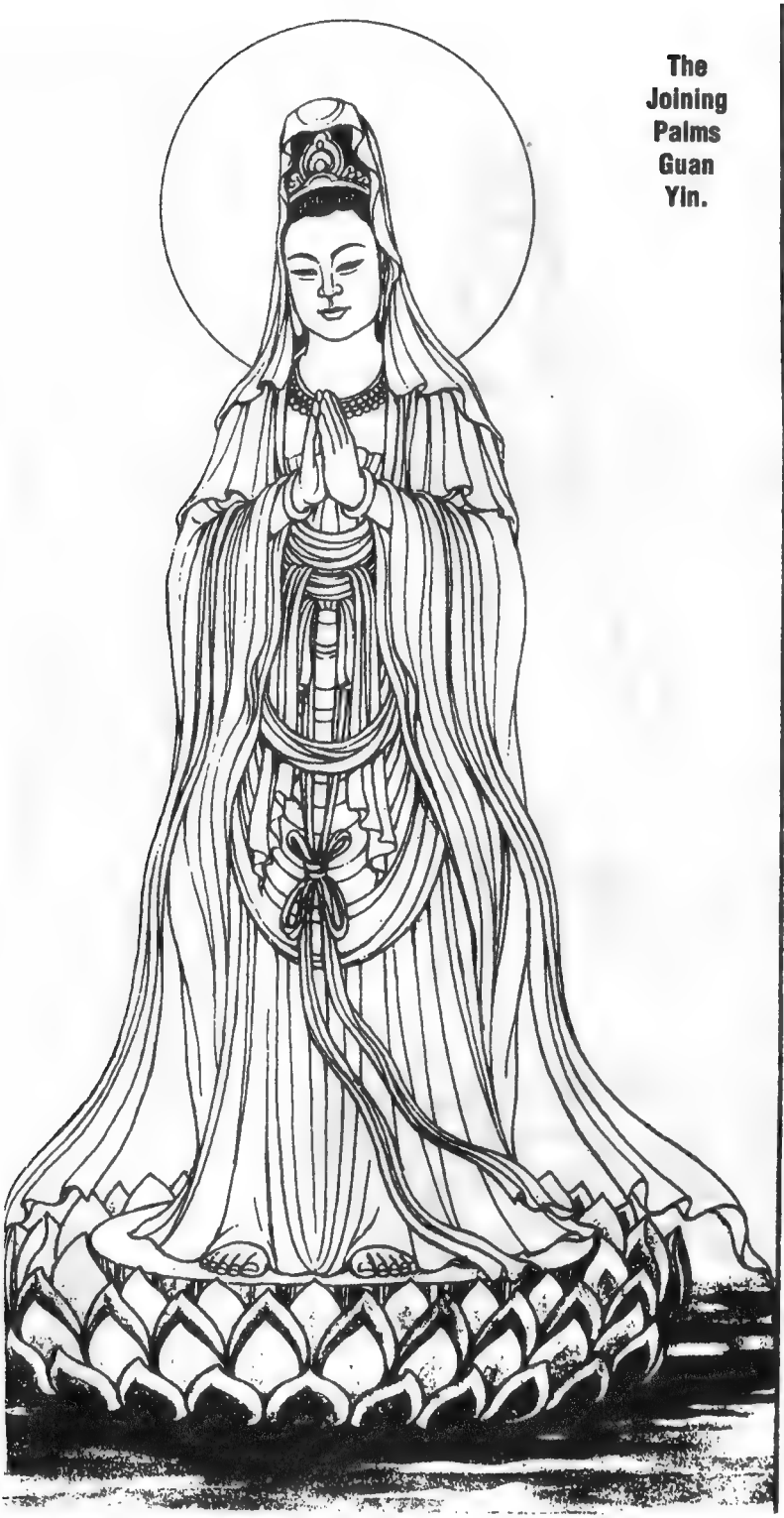
The statue is greenish white in colour and looks like a lady. She smiles and wears a bright white robe. She puts her palms together and holds a green lotus. Her body is illuminated with bright light in perfect circle. She wears her hair like the style of heavenly coils. In fact the Tara Bodhisattva is the manifestation of the Sagely Guan Shi Yin Pu Sa.

The Six Periods of Time Guan Yin.

The Six Period of Time Guan Yin is the Guan Shi Yin Pu Sa who pities and takes care of living beings continously from morning until night. According to the "Records of the Great Tang Dynasty and the Western Territory, Chapter Two", it was stated thus." In ancient times, the calculation of time in Northern India was divided into six periods from morning till night, making up one full day. In one year, there were six seasons namely the hot season, the extremely Hot Season, the rainy season, the abundant season, the gradually cold season and the extremely cold season. So within one year, there were six divisions of time too. So the six periods of Time Guan Yin is also known as " The Guan Yin who permanently looks after Living Beings". Her image reveals the Bodhisattva who is holding a Brahman Layered Book in a standing posture.

The Universal Compassion Guan Yin.

The Universal Compassion Guan Yin is the Guan Yin who bestows kindness and compassion on all living beings in the Three Thousand Great Thousand World Systems. According to the record in the Universal Door Chapter, "If there were living beings who were to be crossed over by seeing The Great At Ease Heavenly Being, Guan Shi Yin Pu Sa would appear in the form of the Great At Ease Heavenly Being to teach them the Dharma." The Great At Ease Heaven is situated at the Summit of the Form Realm. Many religions treat the Great At Ease Heavenly Lord as their Chief Spirit. The Universal compassion Guan Yin reveals as the Great Heavenly Being to transform and cross over the living beings of deviant paths. She bestows kindness and compassion pervasively on these deviant beings and hence she is known as the Universal Compassion Guan Yin. Her form is as if she is standing on top of a high mountain from where she pervasively illuminates all beings.



The Joining Palms Guan Yin.

According to the Universal Door Chapter, there was a record of Joining Palms Guan Yin, "If there were living beings who had uncontrollable sexual desire they must recite the name of Guan Shi Yin Pu Sa respectfully, then they would be freed from desire. If there were living beings who got angry easily, they should recite the name of Guan Shi Yin Pu Sa respectfully, then they would be freed from anger. If there were living beings who were much deluded, they must recite the name of Guan Shi Yin Pu Sa, then they would be freed from delusion.

Greed, hatred and delusion are known as the three poisons. Attachment to sexual desire is the worst form of greed. People who wish to satisfy their sexual desire would commit adultery with others' wives and daughters. When a man can no longer control his sexual desires, he would commit rape and murder.

This behaviour is worse than that of beasts.

Because of the attachment to self, people often get angry as they wish not to lose. Filled with the fire of anger, a man loses his reasoning power even before he takes revenge on others. When a man were filled with the fire of anger, he lost the reasoning power even before he took revenge on others. He would be so ugly that no one would like to look at him.

Delusion means to be stupid and doubtful. These people hold on to evil knowledge and views and are unable to differentiate right from wrong. Everyday they rush here and there aimlessly. Even their light of wisdom is covered by false thoughts.

But if a man could place his palms together and humbly be mindful of Guan Shi Yin Pu Sa respectfully, then Guan Shi Yin Pu Sa would reveal herself in his state of Samadhi (Right mindfulness without all false thinking).

The One Thus Guan Yin.

The Guan Shi Yin Bodhisattva travels on clouds in space. Her Dharma Body is able to subdue thunder and lightning. 'One Thus is also called 'Genuine Thus' which means all affairs, in the Dharma Realm are pervasively without hindrances. So in the second section of the 'Sutra of Shurangama Samadhi, it was stated, "There is no difference between the Mara Realm and the Buddha Realm. They all dwell in the State of One Thus without duality. Also in the gattas of the Universal Door Chapter, "When the dark clouds gather there is thunder and lightning which is followed by hail and torrential rain. But if one were able to be mindful of the strength of Guan Yin, they would immediately disperse."

The passage can be explained as follows: In the clear blue sky, the dark clouds gathered suddenly, followed by thunder, lightning, rain and hail storm. If we were to encounter such occurrences, we should be mindful of Guan Shi Yin Pu Sa quickly. The sky would soon be cleared by relying on the blessing of the kind Bodhisattva.

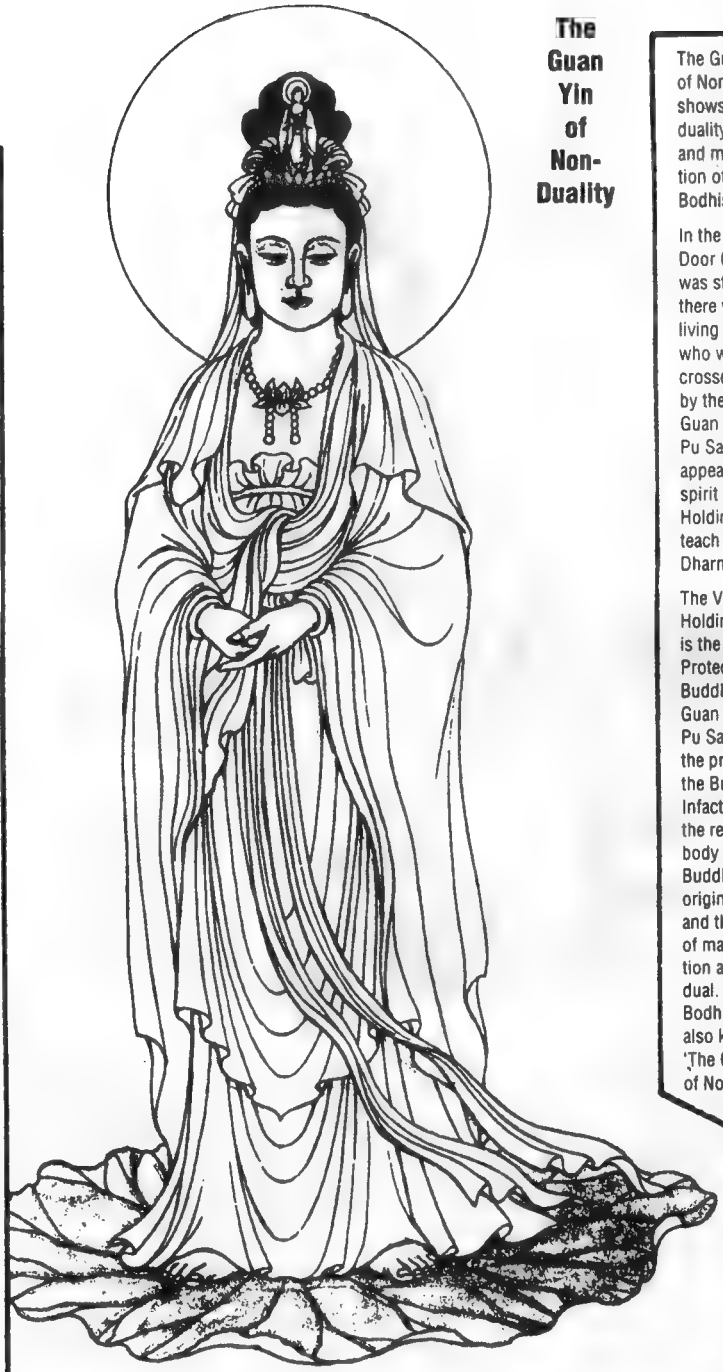
But thunder, lightning, rain and hailstorm could also be referred to the deluded states of mind such as anger, greed, jealousy and arrogance. If false thinking minds were to arise, they would be worse than the natural disaster.

So we should use the Samadhi strength of Guan Shi Yin Pu Sa to investigate our own mind. If we could be as kind as Guan Shi Yin Pu Sa and subdue the false thought, then all the negative feelings of inequality, dissatisfaction and ignorance would also be gone, wouldn't they?

What we have just described are the thirty-three Guan Yin. But just as the Universal Door chapter had stated, "Guan Shi Yin Pu Sa had accomplished such merits and virtues that he is able to transform into different forms and go to different lands to teach and cross-over living beings."

Also, it was stated, "He had perfected the spiritual penetration power and cultivated widely this wisdom and expedient skills-in-means. So he is able to reveal himself in all the lands in the ten directions."

From here we could see that the manifestation of Guan Shi Yin Pu Sa could be found everywhere and at any time. Besides, he could also reveal different bodies at different places at the same time. It is not surprising that those around you might be the transformations of Guan Shi Yin Pu Sa. In fact you yourself could also be Guan Shi Yin Pu Sa. But if you do not believe in this, then take a look at the following passages and you would be clear about this point.



The Guan Yin of Non-Duality

The Guan Yin of Non-Duality shows the non-duality of origin and manifestation of the Bodhisattva.

In the Universal Door Chapter, it was stated, "If there were living beings who were to be crossed over by the Spirit of Guan Shi Yin Pu Sa would appear as the spirit of Vajra Holding to teach them the Dharma."

The Vajra Holding Spirit is the Dharma Protector in Buddhism. Guan Shi Yin Pu Sa is also the protector of the Buddha. Infact she is the response body of the Buddha. So the original ground and the ground of manifestation are non-dual. So the Bodhisattva is also known as 'The Guan Yin of Non-Duality.

The Ao's Head Guan Yin

Besides the thirty-three Guan Yin, other Chinese legends about Guan Yin are the 'Guan Yin who sent the Son' and also the 'Ao's Head Guan Yin'. Let us pay respect to this Ao's Head Guan Yin.

Long ago, in Min-Yue seaside (The Eastern Sea), a monster called Ao appeared. He had a dragon head but the body did not look like a fish nor a tortoise. It was covered with a layer of hard scales of shells. The length of the body is 1.67 zhang and it was able to create huge waves that would overturn the boats. When it went up the land, he could swallow a cow in one mouthful. The villagers who stayed by the seaside was unable to have any peace of mind with the monster around. So Guan Shi Yin Pu Sa transformed into a fisherman and went to the Eastern Sea. He fought with the gigantic Ao for some time before subduing it. Then he stood on the Huge Ao's Head to reveal the Dharma Image. From then onwards, there was the Ao's Head Guan Yin.

The Buddha told 'The Inexhaustible Meaning Bodhisattva. 'Good Man. If the living beings in all the lands were to be crossed over by seeing the Buddha, Guan Shi Yin Pu Sa would appear as the Buddha to teach them the Dharma.'

All living beings are endowed with the Buddha Nature and all can become Buddhas. But because of false thinking, the Original Nature is covered up and they sink into the six paths. Throughout many lives and deaths, they revolve on the wheels of six paths without respite. But if there were living beings who with their deep root of wisdom wish to learn from a Buddha, to become a Buddha, Guan Shi Yin Pu Sa would transform into the Buddha to teach them the Dharma. He would guide them into the Buddha's Door so that they would obtain liberation.

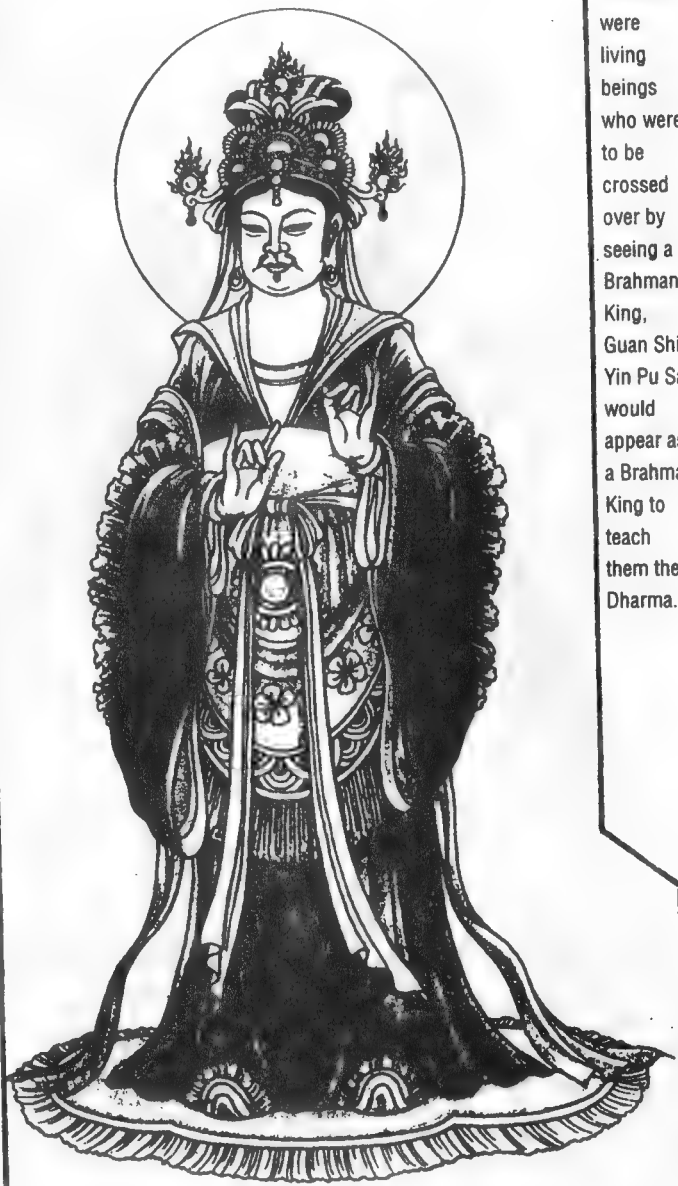
In order to teach and transform living beings, Guan Shi Yin Pu Sa also manifests the Thirty-three bodies of Response in the Universal Door. These thirty-three manifestations encompasses nineteen ways of explanation. Let us praise them one by one.

If there were living beings who were to be crossed over by seeing a Pratyeka Buddha, Guan Shi Yin Pu Sa would reveal as a Pratyeka Buddha to teach them the Dharma. If there were living beings who were to be crossed over by seeing a Sound Hearer, the Bodhisattva would appear as a Sound Hearer to teach them the Dharma.

Pratyeka Buddha is a word from the Indian Language. It could be translated as 'The Condition Enlightened One' or 'The Self-Enlightened One'. According to the teaching of the Tian-ta Sect, The Condition Enlightened Ones were the Sages who were born during the time of the Buddha. They listened to the Teaching of The Buddha on the Twelve Links of Causes and Conditions, understood the teaching and cultivated the Path. Finally they became the Enlightened Sages.

The Self-Enlightened Ones were born when there was no Buddha in the world. Even though they did not have the chance to listen to The Buddha's teaching, they were endowed with the roots of wisdom and awakened to the impermanence of the world after contemplating the new buds on the branches in spring, the blooms of brightly – coloured flowers in summer, the fall of dried up leaves in autumn and the withering of all things in the cold winds of winter.

The Sound Hearers listened to the teaching of the small vehicle and awakened to the Four Noble Truths of sufferings, accumulation, Extinction and The Path. They had severed the delusion of views and Thoughts of the Triple Realms and became the Sages to enter the State of Nirvana. (For example, the Arhats).



If there were living beings who were to be crossed over by seeing a Brahman King, Guan Shi Yin Pu Sa would appear as a Brahman King to teach them the Dharma.

Above the Human Realm is the Six Heavens of Desire. In the first Dhana, there are three Heavens. In the second Dhana, there are three Heavens. In the third Dhana, there are three Heavens. In the fourth Dhana there are nine heavens. And there are four heavens of No-Form. The three Heavens in the first Dhana are The Heaven of Great Brahman Lord, the Heaven of The Minister of Brahman and the Heaven of the Multitude of Brahman.

The Brahman King is the Great Brahman Heavenly King.

According to the Record of The Sutra of Great Compassion, "Before entering Nirvana, Sakyamuni Buddha destroyed the evil views of the Great Brahman Heavenly Lord and made him the disciple of The Buddha. Besides, Sakyamuni Buddha also handed to him the responsibility to protect the Buddha Dharma in the Three Thousand Great Thousand World Systems. So in the Buddha's Sutra's the Great Brahman Heavenly Lord and the Sakra Indra Heavenly King are the two important Heavenly Beings who help to protect and uphold the Buddha Dharma.

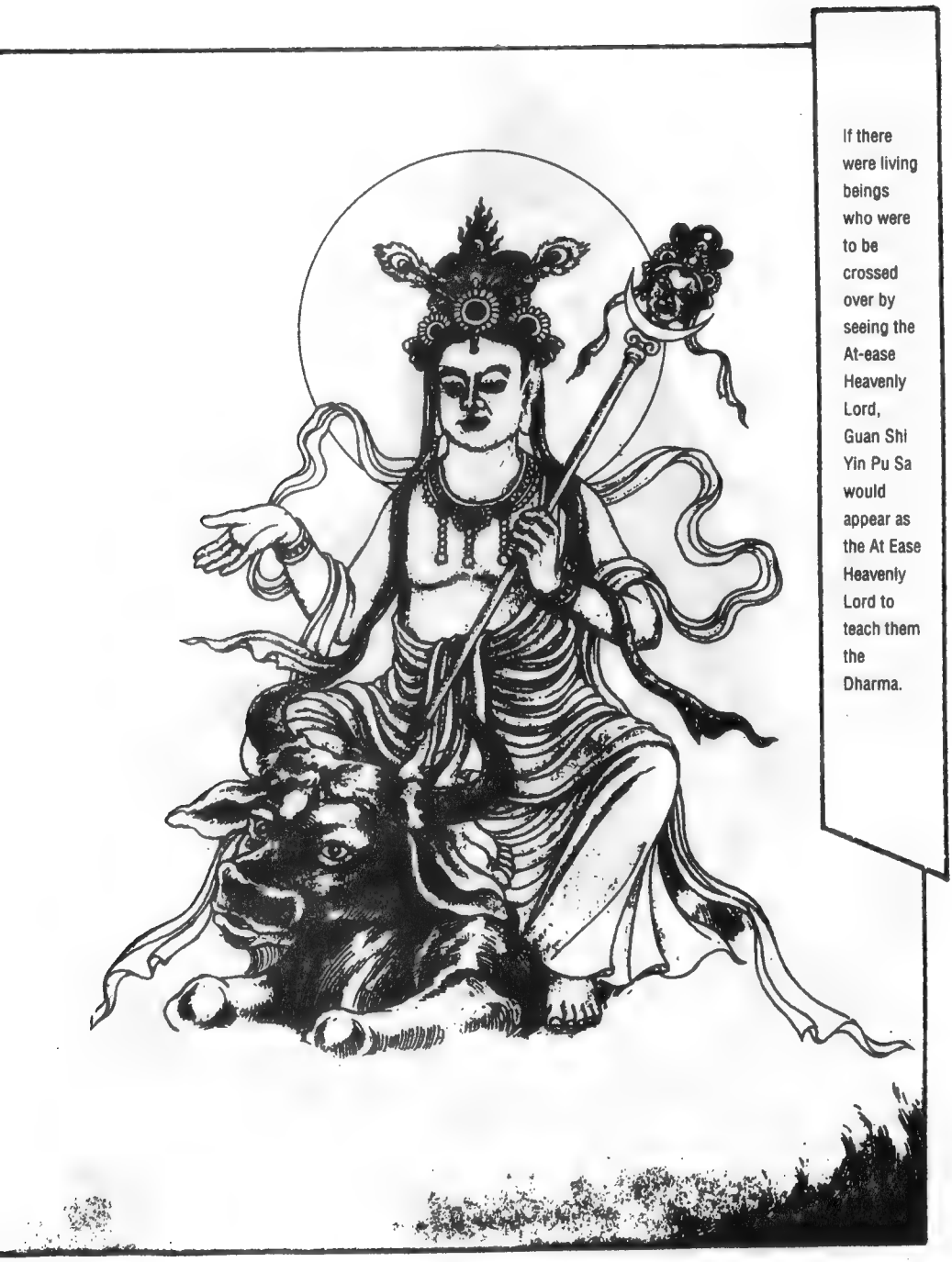
The three heavens in the first Dhana belong to the Form Realm. The celestial beings here do not have sexual desire or eating desire. But they are perfused in kindness, compassion and great love for all living beings. The Brahman Heavenly King is also the Supreme and Unsurpassed Great Brahman Heavenly Lord in the Brahman Religion in India.

If there were living beings who were to be crossed over by seeing the Lord Sakra, Guan Shi Yin Pu Sa would reveal as the Lord Sakra to teach them the Dharma.

Another name for Sakra is Sakra Indera. He is the Heavenly God of Trayastrimsa Heaven. This heaven is also known as the Thirty-three Heavens as there are eight heavens on the four sides of this heaven. The Sakra Heavenly King is the leader of all these heavens. He is the same as the Jade Emperor (Heavenly Lord) who is worshipped by most Chinese.

The Sakra Heavenly Lord is a good Dharma Protector. Not only did he ask for instructions about the Buddha Dharma, he also made all kinds of offerings to The Buddha. The living beings in six paths who are sincere in practising the teaching of The Buddha would be praised and protected by him. So he is also an important Dharma protector in Buddhism.

Because of these causes and conditions, if there are living beings in all those lands who were to be liberated by seeing the Sakra Lord, Guan Shi Yin Pu Sa would reveal as the Sakra Lord to teach them the Dharma. They would then be led to enlightenment by practising the path.



If there were living beings who were to be crossed over by seeing the At-ease Heavenly Lord, Guan Shi Yin Pu Sa would appear as the At Ease Heavenly Lord to teach them the Dharma.

The At-Ease Heaven is the place of refuge for the followers of deviant paths. The living beings who live in this heaven are generally known as the At-Ease Heavenly Beings. In order to cross over these heavenly beings, the Bodhisattva appears as the At-Ease Heavenly being, or the At Ease Heavenly Emperor to teach them, the Dharma. So He is also known as the Great At-Ease Heavenly Lord.

If there were living beings who were to be crossed over by seeing the Great Heavenly General, Guan Shi Yin Pu Sa would appear as the Great Heavenly General to teach them the Dharma.

The duty of the Heavenly General is to give protection to the Sakra Heavenly King. Even though the Sakra King is in charge of Trayastrimsa Heaven and enjoys all bliss in the heaven, he is also constantly disturbed by the Asuras who try to conquer the Heaven. Whenever there is warfare, the Great Heavenly General would always be in the fore-front to chase away the invaders.

In some Sutra he is known as Naluoyan Vajra. The Taoists call him the Great Strength Vajra.

In some monasteries, there are two kings who stand at the two sides of the gate (or the spirits of the door). They are known as the Heng Ha generals. The one on the left is the Nalvayan General and the right one is the Namizhe Vajra strength general. They belong to the Great Heavenly Generals.

If the living beings were to be crossed over by seeing the Pishamen (Valsravana Heavenly King), Guan Shi Yin Pu Sa would appear as the Pishamen to teach them the Dharma.

The Four Great Heavenly Kings take care of the four directions at the mid-hill of Mount Sumeru. (At the summit is the Trayastrimsa Heaven). This is the layer of heaven in the Desire Realm.

Pishamen Or Valsravana is the Widely Learned Heavenly King in the North. In the east is the Heavenly King who upholds the Country. In the south is the Heavenly King of Increasing and growing while in the West is the Broad Eyes Heavenly King. As they are the nearest to the human realm, they are also known as the four kings who protect the world. In most monasteries, people make offering to the four Great Vajras as they are the Dharma Protectors of Buddhism. The Vajras are the four great Heavenly Kings.

Pishamen Heavenly King is famous in the four directions for having abundant blessings and virtues. So he is also known as the Widely-Learned Heavenly King. Some believers say that he is the spirit of wealth or blessing. In Taoism, they pray to Nazha the prince, the third son of this Heavenly king who has five princes.

In the Trayastrimsa Heaven, a day and night there is equivalent to a hundred years in the human realm. A day and night of the heavens of the four Heavenly Kings is equivalent to fifty years in the human realm. People who practise giving, who abstain from killing, who enjoy listening to the Buddha Dharma, who are filial to their parents besides making offering to the good knowing Advisers would be born in the four Heavenly Kings' Heaven after passing away from the Human Realm.

From the Brahman King to the Vasravana Heavenly King, Guan Shi Yin Pu Sa reveals six kinds of Heavenly forms. Below we are going to see the Five types of human forms. Here we are talking about the small king who is the king in the Human realm.

To compare a country in the Human realm to the great universe up in the Heavens, it is like a grain on earth. So he is known as the small king. Besides the son of the King could also be called the small king.

The King or Leader of a country who is kind and humane in governing the country and who is always protective towards his citizens and teaches them to practise the five precepts and ten good deeds, to become law abiding citizens, so that the country would be rich, strong and prosperous, can be treated as the manifestation of Guan Shi Yin Pu Sa. It is because Guan Shi Yin Pu Sa had made vows to save and cross over living beings. So all the just and good leaders can be considered as the manifestation of the Bodhisattva.

If there were living beings who were to be crossed over by seeing the small king, Guan Shu Yin Pu Sa would appear as the small king to teach them the Dharma.

If there were living beings who were to be crossed over by an Elder, Guan Shi Yin Pu Sa would appear as an Elder to teach them the Dharma.

The Elders are people who are pure and lofty in conduct, who are knowledgeable, virtuous and honourable and who are fair, proper and straight-forward. The elders can make clear and just decisions. They are the models of society and are able to have good influence over the customs and ways of life of the people. They are highly respected by the multitude and emphasize the 'Great Self'. These elders could be seen as the manifestation of Guan Shi Yin Pu Sa. Besides, those elders, parents, teachers and masters who love us, who care for us and give advice and encouragement so that we would try to better ourselves are also the manifestation of Guan Shi Yin Pu Sa in the appearance of 'Elders'.

If there were living beings who were to be crossed over by seeing a lay-disciple, Guan Shi Yin Pu Sa would appear as a lay-disciple to teach them the Dharma

People who practise the Buddha's teaching at home are known as the lay-disciples. These lay-disciples are not greedy for fame and richness. They do not or get involved in the rights and wrongs of others. Neither are they bound by afflictions. They cultivate the Pure Brahman conduct and adorn themselves lofty personalities. They help to settle quarrels among people and encourage people to purify their minds and cultivate good deeds. They are always friendly when interacting with others.

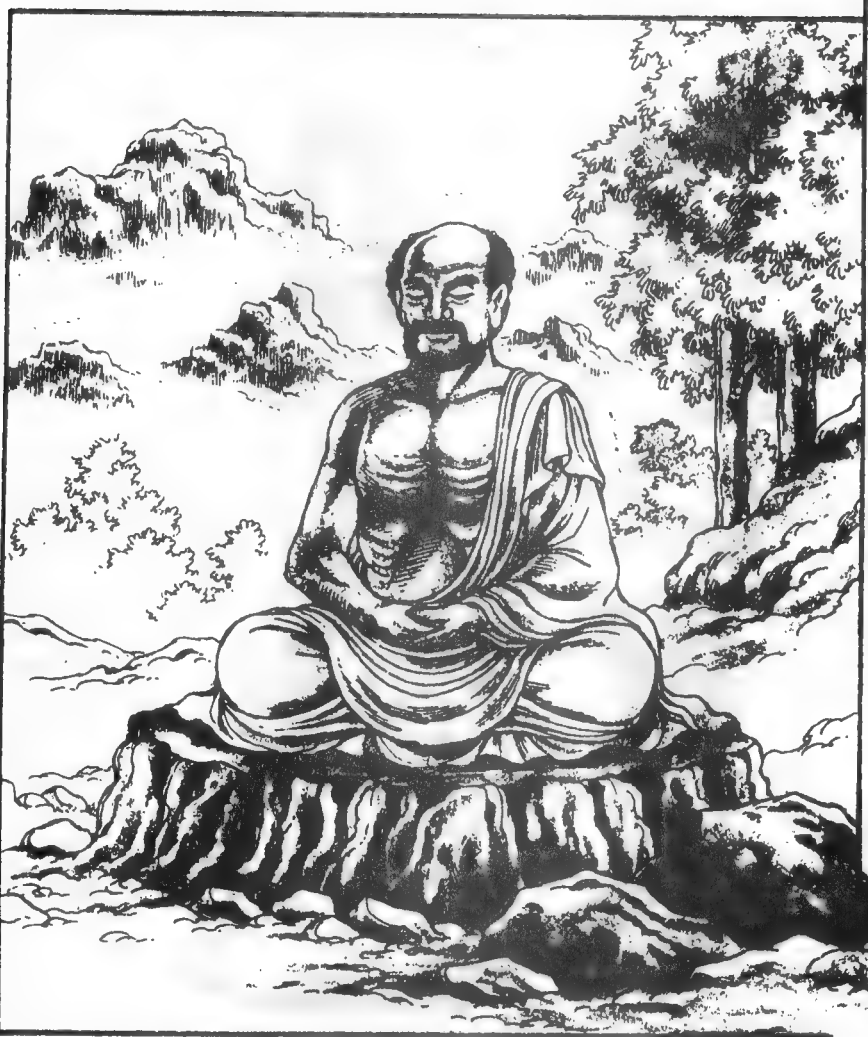
Because of the vows to save and cross over living beings, Guan Shi Yin Pu Sa would appear in accordance with the potential of living beings. She understands that some living beings are to be crossed over by a lay-disciple who teaches them the pure Dharma of gathering in and cultivating the path. She leads them to practise good deeds or enter the Buddha Door by revealing the form of a lay-disciple and come before them to teach the Dharma so that they would accomplish their wish."

If there were living beings who were to be crossed over by seeing a government officer, Guan Shi Yin Pu Sa would appear as a government officer to teach them the Dharma.

The dukes, ministers, generals and magistrates of the states and countries in ancient times, and also the ministers, deputy ministers, directors, heads of departments, chiefs (the sector chiefs and others) and the leaders of towns and villages of the present time are all known as the government officers.

There are government officers who are hard working and love their people, who always think how to benefit the society without being greedy or corrupt, who are fair and able to make just decisions, Guan Shi Yin Pu Sa will reveal before them as a government officer and teach them the pure and clear dharma in making fair judgement so that they would finally obtain the fruit of Bodhi.

The Shurangama Sutra stated, "If there were living beings who loved to rule the country and who could settle affairs among the states, I would reveal before them as a government officer to teach them the dharma so that they would accomplish whatever they had wished for."



If there were living beings who were to be crossed over by seeing a Brahman, Guan Shi Yin Pu Sa would appear as a Brahman to teach them the dharma.

In India, during the time of the Buddha, there was a caste system. The Brahmans belonged to the highest caste as they believed that they were born from the mouth of the Heavenly Lord. They expected people to respect them and treat them specially. In the world, they were in charge of praying ceremonies and possessed special authority. Brahman means "Pure Practise". They honour pure conduct and avoided all evil dharma. Besides they were knowledgeable and abided by their religious teaching seriously throughout their whole lives. When they were young, they cultivated at home. After the age of fifteen, they would seek the path by travelling to other places. At middle age, being afraid that their lineage would be severed they went home to marry and raise children. After the age of fifty, they would again enter to mountain the cultivate the path.

If in this world if there were living beings who sought the path to become immortal, to be knowledgeable and widely learned, Guan Shi Yin Pu Sa would reveal as a Brahman to teach them the dharma. And they would be taught to cultivate the path diligently with a mind of equanimity and never to attach to the caste system again.

A BHIKSHU

If there were living beings who were to be crossed over by seeing a Bhikshu, a Bhikshuni, an Upasaka or an Upasika, Guan Shi Yin Pu Sa would appear either as a Bhikshu, a Bhikshuni, an Upasaka or an Upasika to teach them the Dharma.

We are now going to discuss the four assemblies of the Buddha's Door.

A Bhikshu is a direct translation from the Sanskrit. Together they are known as the Sangha. The word 'Bhikshu' contains the following meanings.

(i) The beggar. A Bhikshu begs for the dharma from the Buddha and begs for food from the commoners.

(ii) To destroy all evils. A Bhikshu leaves the homelife to cultivate the Sagely Path so as to renounce all evil dharmas and sever all afflictions.

(iii) The Maras are terrified. Both the Bhikshus and Bhikshunis have brought forth the mind to uphold the precepts. They cultivate diligently besides propagating the Sagely Path. They all wish to leave the Triple Realm. Because of that the Buddha's Path is strengthened with their resolve and the Mara's Path is weakened gradually. So the king of the Mara is greatly terrified.

A bhikshu begs for food so as to destroy the attachment to self. By begging for food, a bhikshu would subdue the feeling of being arrogant and stay away from greed and desire. They beg from one house to the next accordingly without skipping any house. They beg along the road from the poor and the rich alike. They beg with a mind of equanimity to enable all living beings to make offerings extensively and plant all good roots of blessings in order not to suffer from poverty again!. This is the difference between the Bhikshu and a common beggar.

In many Sutras and records, there were many examples on how the Bodhisattva Guan Shi Yin had appeared as a Dharma Master, a Bhikshu or a Bhikshuni to cross over living beings. There are also a few examples in this book.

A BHIKSHUNI

In this modern society, there are many High Sanghans and Dharma Masters who lecture on Buddha Dharma and propagate the Sagely Path wherever they go. Patiently they advise people to practise good deeds so as to create a proper and upright society. They encourage people to donate to the poor and the sick and lead them to take refuge with the Triple Gem and uphold the five precepts. They also moisten the mind of living beings with the unsurpassed subtly wonderful Dharma. So we must treat these Sanghans, Dharma Masters, Bhikshus and Bhikshunis as the manifestations of Guan Shi Yin Pu Sa! Just as it was recorded in the Sutra, "If there were living beings who were to be crossed over by seeing a Bhikshu or Bhikshuni, Guan Shi Yin Pu Sa would appear as a Bhikshu or Bhikshuni to teach them the Dharma."

The story of the Bhikshuni who recited the Sutra by the river side to cross over the dead souls showed that Guan Shi Yin Pu Sa appeared in the form of a Bhiksuni to teach the Dharma.

The word 'Bhikshunis' is a direct translation from Sanskrit. They also receive full precepts like the Bhikshus. A Bhikshuni carries the same meaning as the Bhikshu. The only difference is that a Bhikshu upholds 250 precepts while a Bhikshuni has to uphold 348 precepts.

AN UPASIKA

AN UPASAKA

'Upasaka' and 'Upasika' are words from Sanskrit. The former can be translated as the male lay-disciple who draws near to the Triple Gem. It carries the meaning of the man who draws near to goodness. The latter carries the meaning of a female lay disciple who draws near to the Triple Gem or who draws near to goodness.

They draw near and uphold the Triple Gem. Among the four assemblies of the Buddha Door, they are the two assemblies who dwell in the homelife. Generally they are known as the lay-disciples of The Buddha. The difference between these lay-disciples and those mentioned in the earlier chapter is that they must take refuge with the Buddha, the Dharma and the Sangha. Besides they also uphold the five precepts of abstaining from killing, stealing, sexual misconduct, false speech and the partaking of drugs and wine. Some of them also uphold the eight precepts and do not take food after noon.

In the present society, there are many lay disciples who are able to uphold the precepts seriously besides practising the ten good deeds. In fact there are those who can widely proclaim the good dharma and are honoured by the multitude. If everyone can practise good deeds and do away with all evils, then there will be no more crimes in the society. Then, where can we find people demonstrating on the road? The country will naturally be rich, strong, healthy and blissful!

If there were living beings who were to be crossed over by seeing the lady of the Elder, Upasaka, Officer or Brahman, Guan Shi Yin would appear as that lady to teach them the dharma.

As the saying goes, "Behind every successful man, there is a wise and worthy lady who supports him." And people also say, "The hands that rock the cradle decide the future of the world." These show the importance of having a virtuous wife and a kind mother. The happiness of a family depends much on a virtuous wife and a kind mother. A loving mother would teach the children to be law-abiding citizens and hence the woman is the main force behind who helps to maintain the peace of a country.

In the Sutra, 'the lady' must be the housewife who is married to the Elder, the Upasaka, the officer or the Brahman. These men hold special tasks in the society. They are respected in their different fields of service such as for the society, government or the religion. So they need a virtuous wife and a kind mother to take care of the family. They would then be able to give their services fully without being troubled by family problems.

The kind and compassionate Guan Shi Yin Pu Sa appears as a woman so as to teach all women to be hardworking and thrifty in taking care of their families. Women must be humble in their disposition and treat their relatives kindly. Besides they must expand their mind of kindness and compassion so as to help others in the society. The society would be calm and blissful with these ladies around. My friends, if you have a good and worthy mother, treat her as though she is the transformation body of Guan Shi Yin Pu Sa. Then I am very sure that you are on the right track!

If there were living beings who were to be crossed over by seeing a boy or a girl, Guan Shi Yin Pu Sa would appear as a boy or a girl to teach them the Dharma.

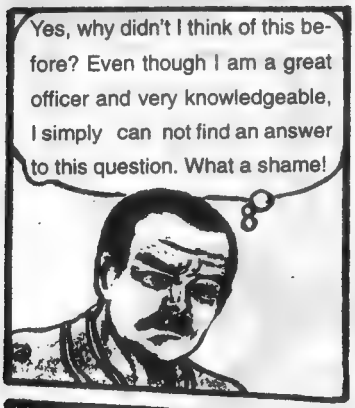
The boys or girls refer to those children who are between six and eighteen years old.

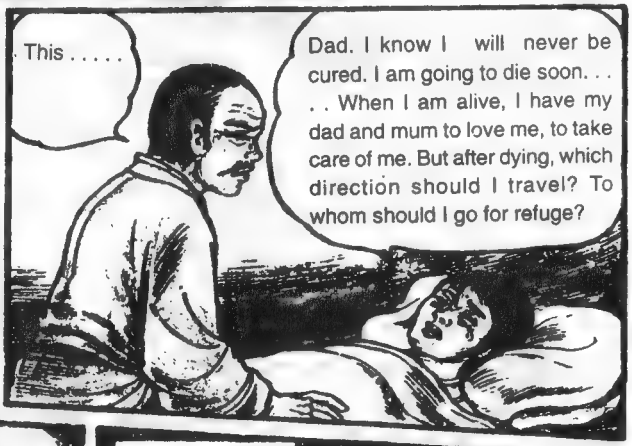
Most children are pure and kind-hearted at a young age as they are not influenced by forms, sound, smell, tastes, senses of touch and dharma which are the six dusts of desire. They may look ignorant. But their thinking or straight forward speech may at times give us some deep reflection. For example they might ask, "Dad, why did you hit mum?" or 'Dad, why did you drink and smoke?' or 'Mum, why didn't you talk to dad?' and others. We feel that these questions are quite meaningless at first thought. But if we were to think deeply, aren't they crying out their doubts, advice and pleas?

In this book, the girl who sold the fish and taught people to recite the sutras is the manifestation of Guan Shi Yin Pu Sa as a girl to teach the Dharma.

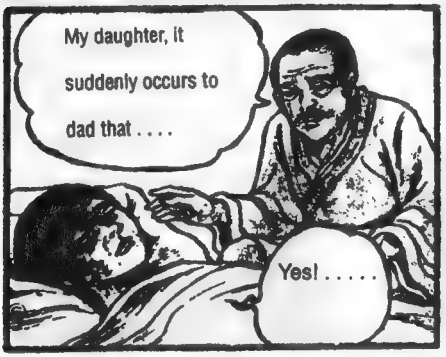
The following is another story.

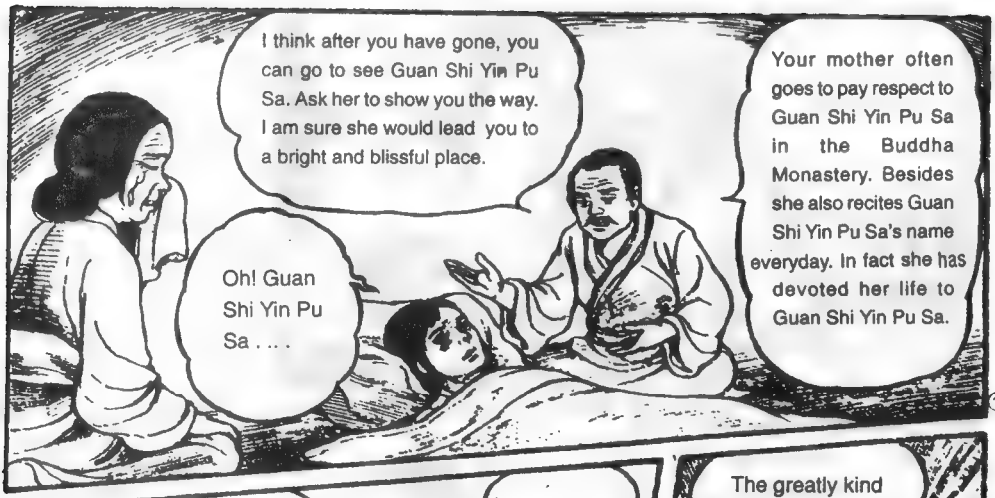
Long ago, in Japan, there was a Great Officer by the name Lu-ao-Zong-guang. He had a lovely daughter. Unfortunately, at the age of seventeen, she was infected with an incurable disease. When she was about to pass away . . . . . .


Yes, why didn't I think of this before? Even though I am a great officer and very knowledgeable, I simply can not find an answer to this question. What a shame!

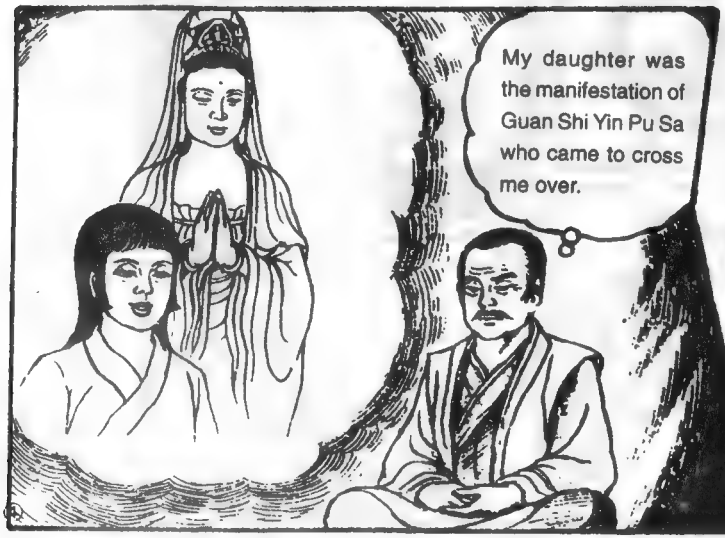

This . . . . .
Dad. I know I will never be cured. I am going to die soon. . . . . When I am alive, I have my dad and mum to love me, to take care of me. But after dying, which direction should I travel? To whom should I go for refuge?

When Lu-ao-Zong-guang was distressed over this problem, he looked up and saw the Sagely Image of Guan Shi Yin Pu Sa on the wall.



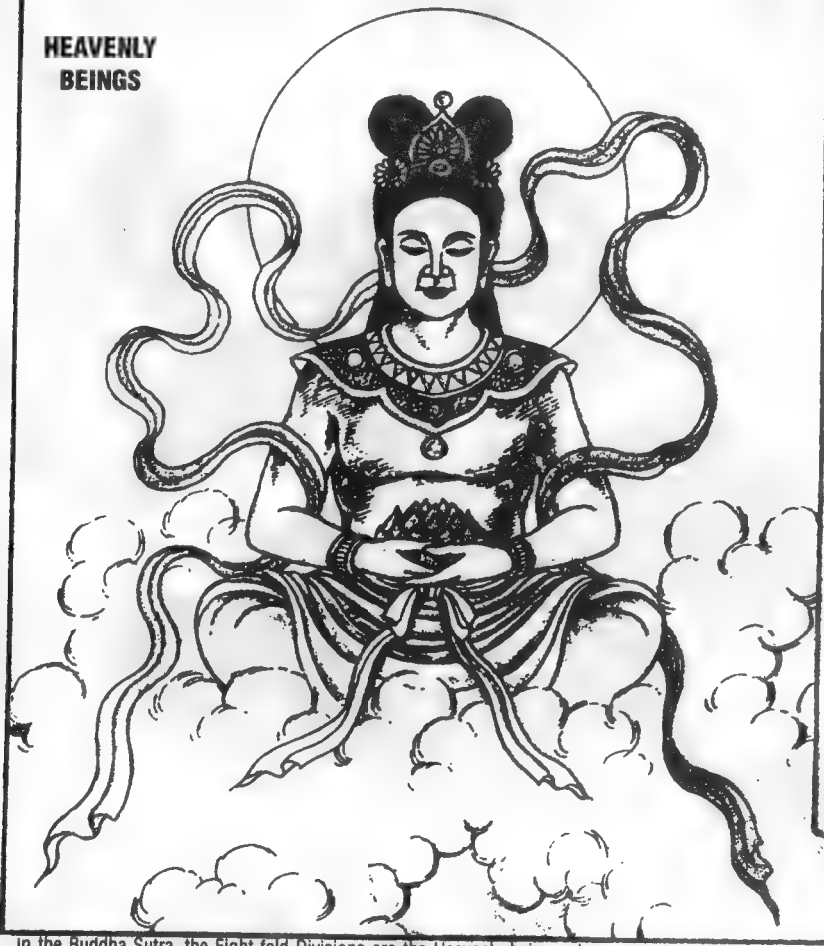

I think after you have gone, you can go to see Guan Shi Yin Pu Sa. Ask her to show you the way. I am sure she would lead you to a bright and blissful place.
Oh! Guan Shi Yin Pu Sa . . . .
Your mother often goes to pay respect to Guan Shi Yin Pu Sa in the Buddha Monastery. Besides she also recites Guan Shi Yin Pu Sa's name everyday. In fact she has devoted her life to Guan Shi Yin Pu Sa.
①

She . . . She is gone. She looks so calm and is smiling. Did Guan Shi Yin Pu Sa really come to take her away? . . .
My dear daughter . . . .
The greatly kind and compassionate Guan Shi Yin Pu Sa.
②



Lu-au-zong-guang had awakened to the importance of life and death after he was questioned by his daughter. So, he took refuge with The Buddha and was mindful of the Buddha wholeheartedly He understood the life of a man is impermanent. Only people who believe in the Buddha could put an end to the affliction of birth and death.

HEAVENLY BEINGS



If there were living beings to be crossed over by seeing the heavenly beings, dragons, yakshas, gandarvas, asuras, garudas, kinnaras, mahoragas, non-human humans and others, Guan Shi Yin Pu Sa would appear as any of these forms to teach them the Dharma.

In the Buddha Sutra, the Eight-fold Divisions are the Heavenly beings, dragons, yakshas, gandarvas, asuras, garudas, kinnaras and Mahoragas. They are the Dharma Protectors of Buddha Dharma. Except for heavenly beings who look like humans the others do not look exactly like men so they are known as the non-humans.

"Heaven" here refers to the celestial beings who dwell in between Heaven of the Four Heavenly Kings and the Trayistrimsa Heaven and those who dwell on the Heavenly ground in the Desire Realm. Except for Buddhism, most religions teach people to go to Heaven as their ultimate aim. But the celestial beings also possess desires. They greatly indulge in the heavenly enjoyment. If they do not cultivate continuously, they would surely be controlled by the force of karma and fall down into the human realm or even into the hells when the five signs of decay appear.

The Heavenly Beings are still in the mundane state as they are not free from the wheels of transmigration. They have not severed the roots of birth and death.

So it was stated in the Sutra, "If there were living beings who were to be crossed over by seeing a heavenly being, Guan Shi Yin Pu Sa would reveal as a heavenly being to teach them the dharma." In the Shurangama Sutra, it was stated, "If there were heavenly retinue, I would appear as a celestial being and teach them the dharma so that they would accomplish what they had wished for." Heaven represents the state of brightness. If a man is straightforward and not selfish, then his mind of bright illumination is the Heaven itself. So why should he seek to be born in the Heaven?

The dragon is called the Naga in Sanskrit. Some poisonous dragons harm living beings. The sea dragons can create great storms in the sea while the heavenly dragons protect the heavenly palace. In the Dharma Flower Sutra, there were eight great Dragon Kings who were the leaders of other dragons. Even though there are so many kinds of dragons, we seldom have a chance to see them. From the ancient time till now, there were many legends about the dragons in China and India. The Chinese call themselves 'The Heir of the Dragons', so we can never deny the existence of dragons.

In former lives, the dragons had cultivated all types of blessings so they possessed the spiritual power to reveal themselves or to hide their forms as they wished. But as they did not uphold the precepts in former lives, and got angry easily besides being improper-minded, stubborn and contentious, they were born as dragons. The dragons had to undergo the retribution of being burnt by hot sand. Their palace clothing were often blown away and they were eaten by the Golden Wing Garuda. So they also wished to leave the form of dragons and be born in a good dwelling.

So it was written in the Sutra, "If there were living beings who were to be crossed over by seeing the dragon, Guan Shi Yin Pu Sa would appear as a dragon to teach them the dharma to renounce anger so that they would be liberated." In the Shurangama Sutra, "If there were dragons who wished to leave the retinue of dragons, I would appear as a dragon to teach them the dharma so that they would accomplish what they had wished for."

A YAKSHA

'Yakshas' is a Sanskrit word which means 'brave and strong' or "The swift travelling ghosts" in Mandarin. But we are used to calling them Yakshas. There are three types of Yakshas. Some yakshas travel on the ground. Others travel in space. Yet others fly in the air. There are good yakshas and evil ones.The evil yakshas only feed on human beings and harm living beings. The good yakshas uphold and protect the Buddha Dharma and give support and care to the cultivators.

Guan Shi Yin Pu Sa had great pity towards all living beings and vowed to save them. So it was stated, "If there were living beings who were to be crossed over by a yaksha Guan Shi Yin Pu Sa would appear as a yaksha to teach them the dharma."

Gandarvas was translated from Sanskrit which means the skandas of fragrance, the smell of fragrance, the fragrance of food or the seeking of fragrance. They do not partake of wine and meat but live only on fragrance and produce fragrance from their bodies. So they are known as the spirits who seek fragrance.

Gandarvas work for the Heavenly King Sakra and are in charge of the performance of wonderful music for the king. When the Heavenly King Sakra wishes to listen to music, he would light the incense and the Gandarvas would come when they smell the fragrance. They play music for the Heavenly King so they are known as the Celestial Beings of Music.

There are also stories on how the Gandarvas used music to praise the Buddha. According to the "Shastra of The Perfection of Great Wisdom" a Gandarva King had once gone to play music of praise before the Buddha. His music was so touching that even the Three Thousand Great Thousand World Systems were shaken and the Great Arahat Mahakasyapa was unable to sit still in this seat as he was fond of music too."

In the Thirty-three Heavens of Trayastrimsa Heaven, there are a great number of Gandarvas. In different places, different Gandarva Kings take care of their retinue. According to the legend, their bodies resemble the Great Bull King and they possess awesome strength. Most of the male gandarvas would marry another type of musical celestial beings who are known as the 'kinnaras'.

A GANDARVA

AN ASURA

'Asura' is a Sanskrit word. The Asuras have the blessings of the heaven but are lacking in virtues. So they, can also be translated as 'Non-heaven' or 'Not upright', because the males are very ugly. But the females are very pretty. Asura also means 'Without wine'. According to the legend, once upon a time, Asuras tried to pick hundreds of types of flowers to ferment in the sea so as to produce wine." But the flowers were eaten by the fish and prawns. So they were unsuccessful in fermenting the wine and had to go without wine.

There are many types of Asuras. Some are born from transformation in the Heavenly Human Realm. There are also those who are born from eggs and become the ghostly asuras. The asuras who are born in the animal realm come into being from dampness. In their previous life, asuras also cultivated the five precepts and ten good deeds. But as they are very arrogant and full of suspicion, they fell into the asura path after passing away. The asuras are constantly at war with the Sakra Heavenly King because of their mutual dislike. They are jealous and contentious. Everyday they have to undergo the suffering of being fried in the copper wok or being poked with knives and swords for three hours. So we people who cultivate the five precepts and ten good deeds must be very careful.

People who are contentious, who love to fight, who are suspicious and who, love to show off all belong the Human asuras. Guan Shi Yin Pu Sa would appear as an asura to teach them the practice of being kind, gentle, humble and patient so that they would leave the path of Asura.

A GARUDA

Garuda is a Sanskrit word which can be translated as the Golden Wings Bird or the 'Wondrous Wings Bird'. In Indian legend, it was a fierce gigantic bird that became the King of birds. Sometimes people call it the Great Peng Bird. According to the Sutra, when the garuda opened its wings, the small wings would cover an area of a few thousands miles while the great wings would cover an area of a few million miles. They also have four types of birth. They are born from transformation, foetus, eggs and dampness.

Garudas are the enemies of dragons as they mainly feed on dragons. Besides they eat all kinds of dragons. Luckily both the garudas and dragons are respectful towards the Buddha Dharma. So every time the garuda tried to catch the dragon, they would not catch those dragons who had the monk's sashes on their bodies. So even though garuda are strong, fierce and brave, they suffer from hunger. But they suffer the most upon their death. When they could not get any food, they were blown down by the wheel of wind from the summit of the Vajra Mountain and fell to the foot of Mount Sumeru. Every time they tried to fly up, they would fall down again. And they would fly and fall for seven times before they died. It was really a pitiful state.

From here we can see that living beings who love to kill will finally experience great torture. That is why Guan Shi Yin Pu Sa reveals as a garuda to teach them the Dharma on being humane, kind and loving to all beings so that they will bring out the innate goodness and finally be liberated.

A KINNARA

'Kinnaras' could be translated as the 'suspicious spirits' or the 'suspicious human'. This type of living beings have the form of 'a human' and yet they are 'non-humans'. They have a horn on their heads. Some are born with a horse head and a human body. Others are born with a human head and a horse body. The female kinnaras are very beautiful and good at dancing. Besides they have sweet voices. So Kinnaras are also the musical celestial beings under the control of the Sakra Heavenly King. According to the legend, most Gandarvas take Kinnaras as their wives.

This type of living beings are born with strange form and suffer tremendously. They also wish to leave their path and be born in a good dwelling. Guan Shi Yin Pu Sa pitied them and appeared as a Kinnara to teach them to stay away from plays and music and to cultivate the ten good deeds in order to fulfill their wish.

A MAHORAGA

Mahoraga is a Sanskrit word which means the 'Great Cobra Spirit' or the 'Great Stomach Movement'. They have the head of a snake and a human body. So they are also known as 'the Ground Dragon'. In their previous life, these living beings were full of hatred and vengeful feelings. So they fell into the Mahoragas Path (or the Snakes).

As the saying goes, "A man should always learn to forgive others'. And everyone should develop a great and broad mind to envelope all, to give and practise all good deeds. Then wherever they are they would be natural, calm,at ease and without hindrances. But if a man were narrow-minded and calculative, and always sought to take revenge on others, he would surely receive the retributions of being born as a snake. He would have to hide in dark realm and never go out in broad day light.

These beings also suffer from acute torture and wish to leave their path. So Guan Shi Yin Pu Sa would reveal as a Mahoraga to teach the Dharma of patience and kindness. They were led to renounce hatred in order to leave the retribution of becoming a cobra and to be born as human or celestial beings.

If there were living beings who were to be crossed over by seeing the spirit who holds the Vajra, Guan Shi Yin Pu Sa would appear as the Spirit who holds the Vajra to teach them the Dharma.

The Sanskrit word for 'the spirit who holds the Vajra' is 'Ban-zhe-ra-bo-ni' which means 'the Vajra Strength Being'. As they always carry a precious vajra rod, they are also known as the 'Spirits who hold the Vajra.'

Furthermore, as they are quick-witted in bodily action, speech and thinking and their state is secretive and inconceivable, they are **known as the 'Secret Practice Vajra.'** According to another saying, The Vajra is the leader of five hundred Yakshas, so he is also known **as the 'Vajra Yaksha'.**

According to the legend, long ago, there were two princes who were known as the Dharma Mindfulness and the Dharma Thought. The two brothers made vows at the same time. Dharma Mindfulness vowed to become the Great Brahman Heavenly Lord during the Worthy Kalpa. He would encourage and invite the thousand Buddhas into the world during the worthy kalpa to speak the dharmas. Dharma Thought vowed to become the Vajra Strength Being to draw near to The Buddha, and to protect the Buddha Dharma.

So the spirit who upholds the Vajra is also the Dharma Protector in Buddhism.

Vajra carries the meaning of being firm and solid. To hold the vajra means to possess a personality that is firm, strong and patient, that would never retreat from one's resolve. Guan Shi You Pu Sa reveals as the 'Spirit who holds the Vajra Rod' so as to instruct living beings to act bravely, diligently, fearlessly and never to retreat from the road of cultivation.

The Wei-Tuo Heavenly General

What we have just described are the Thirty-three manifestations of Guan Shi Yin Pu Sa in the Universal Door revelation. In those passages, we have mentioned some of the Dharma Protectors. So we feel that two heavenly spirits who are widely known by the Chinese should also be mentioned here. They are the Wei-Tuo General and the Guan Di Dharma Protector.

Wei-Tuo is a Sanskrit word which can be translated as Sai Jian-tuo. According to the Chinese custom, he is known as the Wei-Tuo General or the Wei-Kun General. Some call him Wei-Tuo Bodhisattva. According to the record of Buddhist Book, the general Wei-Tuo is one of the eight generals of the Southern Growing and Increasing Heavenly King. He is also the Leader of the thirty-two generals of the four Heavenly Kings. He is the most famous Dharma Protector in the Sangha assemblies, monasteries and the ceremony of making offerings. So in most monasteries people make offering to him too.

According to the Dharma Master Dao-Xuan in the Tang Dynasty, Wei-tuo general was the son of the heaven. He cultivated the pure Brahman conduct and was the leader of ghosts and spirits.

When the Buddha was going to enter Nirvana, Wei-tuo general received the Buddha's instruction to protect the Buddha Dharma. When the external Mara invaded the Buddha Dharma, he would swiftly travel there to calm the situation upon his hearing the news. When the left-home cultivators were disturbed by the Maras, he would also go quickly to rescue them and give his protection. He would remove the Mara when there is a chance for him to do so. So the Four Heavenly Kings were very respectful of him. They would stand up immediately to welcome him whenever he arrived.

The Guan-Di Heavenly General

According to the custom, Guan-Di was known as The Sagely Guan-Di -Zún. During the reign of Ming Sen-Zong, he was honoured as "The great emperor who subdued the Mara in the Triple realms with his awesome far-reaching spirit.

The Sagely heavenly prince Guan-Di was the most Honoured One".

This brave general who was famous for being loyal, righteous, brave and firm was very familiar among the Chinese.

According to the legend of Taoism, Guan-Di the Sagely one often came to write the incantations and instruct and guide people efficaciously. So his spiritual power was much honoured by the faithful devotees. The folks in China compared him to the Sagely Mother Ma-Zhu in the heaven and believed that they were the two chief spirits in the Heaven.

In Buddhism, he was respected as the Heavenly Dharma Protector. He was at the same position as the Wei-tuo general.

According to the originator of Tian-Tai Sect, Zhi-Zhe the Great Dharma Master, in the Sui Dynasty, had once seen the revelation of Guan-di when he was sitting in meditation at Jade Stream Mountain in the State of Jin.

Guan Di and his retinue of ghosts and spirits revealed all frightening appearances to disturb the Great Dharma Master. The Great Dharma Master then gave them instruction on Buddha Dharma and Guan-di finally decided to take refuge with the Triple Gem and received the five precepts. So he was a lay-disciple in the Buddha's Door (The Upasaka). Besides, he vowed to be the protector of the Buddha Dharma. From then onwards, he was honoured as the spiritual general who protects the Buddha Dharma.

THE FIVE BLESSINGS FOR PRINTING SUTRAS AND TEACHING THE DHARMA.

The lecturing and teaching of Dharma, the printing of Sutras to give others are known as The giving of Dharma. The rewards of blessings thus accrued from such giving are as follow :

1. To obtain a long lifespan : The Sutra teaches people to abstain from killing. So the donors will obtain a long lifespan.

2. To be extremely wealthy. : The Sutra teaches people to abstain from stealing. So, the donors will become rich.

3. To obtain a properly adorned form feature : The Sutra teaches people ways to be patient, calm and serene. So the donors will be born with adorned features.

4. To be honoured and respected by others : The Sutra teaches us to develop good faith in Buddhism and to take refuge with The Triple Jewels. So the donors will become well-known and be respected by others.

5. To be intelligent and wise : People who read the Sutra will be wise and awaken to their inherent wisdom. So the donors will be endowed with wisdom.

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1. One's light karmic misgivings will dissolve, while heavy ones lighten.
2. One will be protected by devas, and be unharmed by natural and man-made disasters.
3. One will always be free from the suffering of hatred and vengeance.
4. One will be unharmed by yaksas, evil spirits and wild beasts.
5. One's mind will be at peace, free from harm and nightmares.
6. One's complexion will be radiant.
7. One will be full of auspicious energy.
8. One who practices the Dharma wholeheartedly will have adequate living necessities.
9. One's family will be harmonious and be blessed with fortune and wisdom.
10. One who practices what one preaches will be respected and loved by all.
11. One who is dull-minded will gain wisdom.
12. One who is ill will gain health.
13. One who is poor will gain wealth.
14. One who is female will be born male in future lives if one wishes to.
15. One will be free of being reborn in the negative realms.
16. One will be able to help others grow in wisdom and gain great merit in doing so.
17. One will always be able to learn Dharma, till one's wisdom and spiritual penetrations are fully grown and becomes a Buddha.

印造佛经佛像之十大利益

(一) 从前所作种种罪过。轻者立即消灭，重者亦得转轻。

(二) 常得吉神拥护，一切瘟疫、水火、寇盗、刀兵、牢狱之灾，悉皆不受。

(三) 夙生怨对，咸蒙法益，而得解脱，永免寻仇报复之苦。

(四) 夜叉恶鬼，不能侵犯，毒蛇饿虎，不能为害。

(五) 心得安慰，日无险事，夜无恶梦，颜色光泽，气力充盛，所作吉利。

(六) 至心奉法，虽无希求，自然衣食丰足，家庭和睦，福禄绵长。

(七) 所言所行，人天欢喜。任到何方，常为多众倾诚爱戴，恭敬礼拜。

(八) 愚者转智，病者转健，困者转亨，为妇女者，报谢之日，捷转男身。

(九) 永离恶道，受生善道。相貌端正，天资超越，福禄殊胜。

(十) 能为一切众生，种植善根。以众生心，作大福田，获无量胜果。所生之处，常得见佛闻法。直至三慧宏开，六通亲证，速得成佛。印造经像，既有如此殊胜功德，故凡遇○祝寿○贺喜○免灾○祈求○忏悔○荐拔之时，皆宜欢喜施舍，努力行之。

愿以此功德
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及与饥馑等
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读诵受持人
辗转流通者
现眷咸安乐
先亡获超升
风雨常调顺
人民悉康宁
法界诸含识
同证无上道

林明泰
林秀慧 合敬印

回向偈

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上报四重恩　下济三涂苦
若有见闻者　悉发菩提心
尽此一报身　同生极乐国

Verse Of Transference

May the merit and virtue of this work,
Adorn the Buddha's Pure Lands;
Repaying the kindness of the Buddhas, the Dharma,
the Sangha and our Parents,
And aiding those suffering in the three paths below.

May those who see or hear of this,
All quickly bring forth the resolve for Bodhi.
And when this retribution body is over,
Be born together in the Land of Ultimate Bliss.

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